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·THE·BETTER·WAY·

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

The phenomena hunter is not a progressive Spiritualist, but a dreamer rather than a student or worker.

If any way we try to live to suit others, we never shall suit them, and the more unreasonable and exacting do they become.—Prentice Mulford.

Mr. Henry J. Newton, according to the N. Y. Herald of last Sunday, contemplates erecting a $100,000 spiritual temple in New York. Good for Mr. Newton. Next!

The harmony between science and religion will depend on the comprehension of morality as a science also. Spiritualism as an ethical study is the exegesis to this union.

Sky-scrapers is the pseudonym given to Spiritualists by their antipodal brethren, the materialists. Though far from our scene of action—as spirits inhabit the earth's surface and not the "skies"—it is more suggestive to wandering in the light than delving in matter is, at all events.

The American Tract Society in New York distributes Bibles free. But when a printer helped himself to one without first asking permission, a few days ago, he was promptly arrested as a thief. Oh, ye sweet-scented charitable "love-ye-one-another" Christians, when will ye learn to know your Christ? Is it thus that ye imitate him?

Being solicitious about the loss of worldly approbation or fame is parallel to hanging on to matter. The man or woman who reasons spiritually knows that such counts for nothing when this short span of material life is passed. Souls are measured by their love for others and spirituality—not by their love for self or for matter.

In her last book, "There is no Death," Miss Florence Marryat gives some of her personal experiences with mediums. The book is in narrative form and begins with an introductory chapter on "Family Ghosts." Some of the instances given are of the mediumship of Holmes, Eglinton, William Fletcher, Mrs. M. E. Williams and a number of others.

Deacon Charles Foster of Springfield, O., in a heated debate with his pastor, the Rev. W. F. Hill, struck the latter with a dental force that deprived him of four teeth. Instead of handing him the other jaw, the reverent gentleman hastened to the police court for redress. The belligerent deacon was arrested and fined $5 and costs for his unchristianlike conduct. Love ye one another.

Our two great political parties the Republicans and Democrats are apparently disintegrating. In the first place many are leaving them to join the Independents irrespective of former "beliefs;" and in the second place they are disunited among themselves, each having already two factions to contend with. Whom the gods would destroy they first make mad, it seems.

The would-be skeptic who disbelieves all accounts of spiritual phenomena on the ground that personal experience only should guide, should also be consistent enough to disbelieve telegraphic and local reports of a morning's paper on the same ground. And to be real honest he should not read that which he disbelieves. He should not read anything, in fact. He knows too much already.

New Yorkers want the Elevated Railroad removed from Battery Park where a greedy monopoly has recently made new encroachments. Neither Park Commissioners nor city council seem empowered to dislodge the intruder. If these cannot, probably a Boston tea party, held on the park, might be the means of effectually removing it. The river is near enough at hand to water the plant.

In a recent discourse on "Soul Culture," that grandly inspired medium and instrument for the higher spiritual teachings, Mrs. Cora L. V. Richmond, says: "We cannot say that we like the term 'Soul Culture,' for it implies that the soul itself needs cultivation. The term *soul expression* would suit us better, for that implies that you have only to give it opportunity and the soul will express itself." The rest of the discourse is replete with like beautiful truths.

Medium and Daybreak says: Spiritualists have been for over forty years pointing out the errors of the Christian system, and they have finished by imitating them in a most slavish manner. * * * * We must consent to be 'led by the spirit,' which is waiting to take us by the hand if we would only leave our self-interest out of mind. * * * For we must leave our theories, our aims, and our desires out, if we would 'be led by the spirit' to institute the spiritual on earth."

In Brazil theatrical and circus managers are fined for failing to produce all that their show-bills or programs call for. Instead of arresting mediums for receiving money under false pretenses because an ignorant or skeptical investigator does not understand spiritual phenomena or believe in them, the law would be more beneficially applied to our theatrical and circus managers for receiving money under false pretenses, if failing to produce what show-bills or programs call for, may be so denominated. Consistency thou art a jewell, indeed.

The aim of Spiritualism is defeated when it fails to spiritualize man—free him from petty partizanship and cunning stratagems to outwit his fellow mortals. It never was intended to aggrandize or enrich the individual, but to benefit the masses. Those who make it serve a material or worldly purpose are undermining its stronghold and will drive it from public into private life, where the spirit world will perhaps keep it until a class of workers are developed to whom it may be entrusted again for public propaganda. Spiritualism must be kept purified from worldlyism if it would live and thrive.

Among other excellent things Myra F. Paine writes in an article, which will be published shortly in THE BETTER WAY: "Is it not time that Spiritualists should arouse from their inaction and begin to practice the teachings of the past forty years by wrestling with the problems that are every day presenting themselves for solution, making personal application of the lessons taught, instead of applying them to the neighbor and lulling ourselves by the deceptive idea that we have no need of improvement and that the rest of the world only needs a revised theology under the name of Spiritualism."

Before touching the Holy Coat at Treves, each person seeking relief must obtain permission from the Bishop and present a certificate of his physical ailment. When Jesus was on earth did he have a bishop as his manager to grant permission to suffering ones to be healed, or demand a diagnosis of their disease before touching them? If the coat still retains the healing properties that are attributed to its owner why does it not heal without a diagnosis? It would not take long for one of our sensitive psychics to test its properties if given a chance, and perhaps betray its origin by a psychometric reading. Are the managers guarding against that?

It is the arrogance of class legislation that people oppose when they vote against prohibition and Sunday laws—not that they are in the majority intemperate or Sabbath breakers, as it is erroneously believed when an election runs "wet." There is a modicum of fanaticism in most of the temperance and Sunday law advocates; and among them are many old reprobates who, having reformed, can only keep so by dinging it into other's ears to their disgust. A Rev. John Brooks even went so far recently as to denounce President Harrison for having wine at dinner to which he had invited some friends. What of it; did not Jesus sanction wine drinking? And should not his vicars sanction what the former did?

An excess of law is criminal; for that which creates crime is crime. A magnetic healer who makes an honest living by the laying on of hands or gives massage treatment is not a criminal, but becomes one the moment a law is made to prohibit him from practicing. Being dependent on his practice for a living for his family, he must either continue secretly, or steal, which is a natural crime (it being selfishness.) Of the two evils he chooses the least; or, in other words, of the two crimes—one made so by law—he chooses the one which does not affect his conscience and continues the *good* work of healing or alleviating suffering where the medical science fails. Who is the real criminal in such cases—the law-breaker or the law-maker?

The Rev. Dr. J. M. Buckley, editor of the "Christian Advocate," of this city, who has a national reputation among Church people for saying pointed and witty things, says: "The majority of the advocates of modern Spiritualism are women. Nine out of ten mediums are women. The same is true concerning Christian Science. In all the false religions of the world women are in the ascendency." Well, what of it; and if anything, why not add that a majority of Christians, or Protestant Christians, or Methodists are women. Does the doctor mean to raise it as an objection to the systems mentioned that a majority of the believers are women? If so, what does he make out of the fact that so many school teachers are women? or that all our mothers, sweethearts, and wives are? —Twentieth Century.

WOMAN'S DAY

Was a red-letter day for Cassadaga. The decorations of the stand, the cottages and grove were elaborate and beautiful, and a vast crowd gathered in the auditorium to listen to the speeches of the able exponents of woman's rights. It was well to give applause and honor to the noble women, but we are not of those who regard the honor conferred all on one side. If the rostrum of Cassadaga was honored by their presence the audience honored the speakers. They never addressed a more intelligent, or one conferring more honor on them. It is a high privilege to appear before such an audience as gathers at Cassadaga—liberal, intelligent and appreciative. That at Chautauqua greeting the speakers the day before was scarcely comparable. On second page of this issue we print an able and interesting address by Willard J. Hull, delivered on that occasion.

SPIRITUALISM AT THE WORLD'S FAIR.

The adequate representation of Spiritualism at the World's Fair should attract and interest every Spiritualist. Its books collected in a library supplemented by its periodical literature alone would form an object lesson fraught with profound instruction. There are few, even among Spiritualists, who have a true idea of what has been accomplished, and the great masses outside literally know nothing of it. If they could be shown its books, and files of its journals, if nothing more, they would recognize that there was a mighty power behind the phenomena they know not of. There are many works of art, and curios illustrative of spirit communication which might be collected, supplementary to its literature. Something more, however, should be contemplated. If an object lesson will be furnished the millions who will visit the Fair, and Spiritualists will learn to appreciate the cause dear to them. When they attend they will desire to meet other Spiritualists from our own and foreign countries to learn the location of mediums, desirable boarding places, etc. A bureau of information would be able to give these required aids. The manner which should be followed depends so much on circumstances that it cannot now be given in detail and roughly sketched, but the thinking observer will readily comprehend the importance and wide scope of the subject. Such an opportunity to present the claims of the cause has never before presented itself, and may never come again. And Spiritualists themselves will derive the greatest benefit—in fact, they cannot receive the full benefit of the Exposition without such headquarters and centre of information.

Mr. Hudson Tuttle of Berlin Heights, Ohio, seems to be the gentleman wanted to represent the cause at the World's Fair, and to be in charge of the "Department of Spiritualism." The suggestion that Mr. Tuttle be entrusted with this mission has been universally seconded throughout the spiritualistic ranks, and thereby given the assent that he is the man for the office. His bold stand in defense of Spiritualism on all occasions; his true perception of the momentary needs of a cause; his logical interpetration of things spiritual; his clear mode of giving them expression; and thus his fitness for the position as instructar, are some of the reasons that may now be cited in his behalf—though it is hardly needed in the face of the general satisfaction expressed and the graceful acceptance of him as a matter of course, from the moment that his name was mentioned.

As a universally accepted proposition is indicative of truth, and to which undoubtedly was suited the phrase *vox populi, vox dei*, we may believe ourselves to have struck the truth in this matter. Like the facts that immortality is proven and that spirits do communicate, Mr. Tuttle's nomination to this position has met with no oppostion, and conclusively shows that Spiritualists can be as solidly united as any other body when they have a solid truth on which to unite. The effects prove the nature of the cause. And as the effect has proves itself an uncompromising truth, we may be assured that Mr. Tuttle, as the cause, is a solid and uncompromising truth in himself. Let him grace the office as representative of Spiritualism at the World's Fair, and we shall having nothing to regret. *Verbum sat sapienti!*

AN EXPERIMENT IN RELIGIOUS BANKING.

There is more than a slight cloud in the horizon of the pope's financial situation. His Secretary of the treasury or chief financial manager has been displaced on account of bad management. Imagining himself shrewd and an adept in modern methods of doubling and quadrupling capital in a brief period, and by methods deemed to be both moral and right by the modern church, both Roman and Protestant, he planned, played his game and lost. The papal exchequer has been depleted or placed in extreme peril of loss to the amount of 6,000,000 lire or $3,000,000.

The cause of this condition of affairs is primarily the desire of Mgr. Folchi, the pope's financial Secretary, to speculate, make money and so become famous as one of the magnates of finance and also to increase the wealth of the vatican. He saw how the naughty worldlings, Jews, Romanists, Protestants, agnostics, atheists and materialists prospered; how they sheared the innocent and ignorant "lambs" in the marts where "bulls" and "bears" were alternately rampant; he knew that modern banking was a fine art; that banks had no souls, never confessed, never knew mercy, but steadily, and without a human conscience, added per cent. to per cent. in surplus and fat dividends to stockholders, and so he decided to take of the 25,000,000 lire in his custody 6,000,000 and go into banking.

The *Banco di Roma*, in his plan, was to be the holy Catholic mother nest of other Roman Catholic banks in London, Paris and New York. The mother bank at Rome was instituted with a nominal capital of 6,000,000 lire, but its real working capital was 3,000,000 lire. Of this capital the financial manager of the successor of Peter, Simon Peter, the fisherman, took 12,000 shares. The attempt to found the London, Paris and New York auxiliaries and the late resultant "squeeze" must have made the decarnate fisherman, Simon Peter, who did an honest netting and traffic in and around the sea of Gallilee when he was incarnate, laugh at the greedy antics of his successor.

No! We gladly do the present pope justice. He was not in it. It was the brilliant scheme and work of Mgr. Folchi alone. The commission of cardinals before whom the scheme was laid opposed it. The ambitious Folchi, the custodian of "Peter's Pence," took the matter into his own hands. After establishing the home bank his first move was made in Paris and the Roman Catholic bank named *Le Credit* was instituted with a portion of "Peter's Pence," supposed by the pope and the cardinals to be still in the custody of the vatican.

The next step was to found a like institution in New York City, but the archbishop of New York intervened and relieved the holy see of all responsibility in the matter. This was some three years ago. Last winter the indefatigable Folchi tried it again and was again defeated.

But Mgr. Folchi was not to be discouraged. He set the train in order with the determination to succeed the third time without fail. He has lost his official head and the scheme has again collapsed.

It is alleged that the pope has been purposely kept in ignorance of these proceedings of his trusted financial agent; that he disapproves of distinctive Roman Catholic banking; but it is published that he has received from the speculations of Mgr. Folchi the generous sum of $120,000 per annum to aid him in defraying the extraordinary expenses of the vatican.

But Mgr. Folchi is not a shrewd manager as the world interprets shrewdness. He has made imprudent loans of "Peter's Pence." Roman princes have waited in his ante-rooms and have been accommodated without furnishing gilt-edged collateral; and this, with a slight panic in the money and security market, has forced the displacement of the ambitious financier. How the excarnate Gallilean fisherman, in whose name the "Pence" is collected throughout all Roman Catholic Christendom, must exult over the failure of this attempt to install mammon with its insatiate greed and modern devices over a religious organization. We advise Mgr. Folchi to make a pilgrimage to the sea of Gallilee to spend a few years there in seine fishing as a means of support. It may restore him to the favor of the first Peter, if not to the confidence of his successor. Our subscription in part payment of the first net the unhappy prelate may use is now ready.

THE PSYCHICAL SOCIETIES.

We have followed the published reports of the English Society for Psychical Research, of which Hon. A. J. Balfour, M. P. F. R. S., is President and Mr. F. W. H. Myers is Secretary, and also the proceedings of the American Branch, of which Mr. Richard Hodgson is Secretary, with deep interest.

We care not what may be the private views of any of these gentlemen touching the great central truth of Spiritualism. We only ask of them that in their investigations on the lines which they have selected, these investigations shall be fairly conducted without prejudice for or against any theory or doctrine and as fairly published *in extenso* to the world.

These reports, thus far given to the public, are tiresome reading to the experienced Spiritualist who has entered within the veil and is in rapport and communion with the immortals. The whole force of the investigations thus far, it seems to us, has centered in the question as to the nature, powers, laws of action and manifestations of the human soul. And the investigations are being conducted purely on the incarnate plane, the nature, powers and acts of the soul consciously or unconsciously expressed, while it is in its mortal tenement. It is a vast field of inquiry and cannot be compassed or exhausted by all the scientists of the world acting in concert in a brief space of time.

We are not so much interested in telepathy, unconscious cerebration, dreams, haunted houses, ghost walking, etc., as these societies, through their management, seem to be. It is possible that these subjects, when properly elucidated and fully understood with their laws, may prepare the way for a critical, scientific examination of this one absorbing question to all Spiritualists and believers in a conscious, immortal life for the whole human family, viz.: Can, and do, the absent, through physical death, return to the living in earth and make themselves known as living individual entities?

Spiritualists affirm; creedists, agnostics, materialists, deny; the remainder, including theoretical scientists (if the qualifying adjective will be pardoned) working from present knowledge of psychical laws, doubt. The nearest approach of these societies in their investigations to the solution of the question is found in their examinations of what is known as the trance or hypnotic condition, where the intelligence belonging to the physical organism seems to vacate the earthly machine and another, seemingly conversant with its uses and experienced in handling all its delicate machinery, assumes control; claims a distinct and different personality from that of the supplanted occupant; gives name, dates, places and circumstances of a life formerly lived on earth in his or her own body; acts unlike the entranced medium and communicates information of the past, unknown to the medium or those present and only in harmony with the life of the assuming personality.

It is of small moment to the true scientist whether the intelligence always speaks truth or tells falsehoods, so that the identity of the foreign personality is established. That is the real question; the meat in the scientific nut. That once established as fact, neither mind reading, unconscious cerebration or anything now known to us in the laws of soul or spirit existence and action can be assigned as its cause. Is it an individual, a personality, a spirit entity, different from the one we know as normally inhabiting that particular physical body?

That fact settled conclusively in the affirmative, then the claims of Spiritualism are true. The departing spirit does not die or cease to exist; does not necessarily leave the earth orbit; can consciously manifest its presence to those still living in the mortal; can retain its interest in those to whom it is bound by old ties of love and friendship; and, if mature and intelligent—as we measure maturity and intelligence—can communicate facts concerning its own existence in the supra-mortal life.

It is not alone the mediumistic trance condition upon which Spiritualists rely for the proof of their reasonable, comforting and elevating philosophy. While thousands of intelligent people, professional men, such as lawyers, physicians and even clergymen sit at these open doors of the unseen life and, through former residents of the earth, receive advice and instructions in the practical work of their profession, and business men and financiers wait at these open gates to receive instructions containing knowledge superior to their own, yet to those willing to comply with natural and reasonable conditions more marked pheuomena still await their communion with the immortal living. The avenues are broadening and increasing constantly.

This intercourse, with the immortally crowned spirit, is not a matter of faith with Spiritualists, but of fact. And these facts are of daily repetition and corroboration. Will our scientific friends of the psychical societies push on beyond the outposts of their investigations and enter the very citadel of the unit, conscious, social, continuous life of the whole race of human kind? A hungry-hearted world awaits their forward steps.

Variations of the Magnetic Needle.

Why the magnetic needle points northward has never been satisfactorily determined, but what puzzles the scientists most is its persistent variation for different localities. By observations in Paris it was found that in 1681 the magnetic needle varied two degrees and thirty minutes to the west; in 1865, less than two hundred years later, eighteen degrees and thirty minutes to the west. In London between 1580 and 1692, the needle varied from ten degrees, fifteen minutes east, to six degrees west. In Dakota the average variation is thirteen degrees and thirty minutes east; in Minnesota eleven degrees east, while in Montana it is twenty degrees east. It does not point due north except in a few localities, and at no place does it continue to point with a given angular distance from the north of any stated length of time. In many places it changes regularly, annually, diurnally, and hourly, and is, besides, further subject to fluctuations reducible to no method of tabulation. In the vincinty of iron, in any shape, or of magnetic sands, it is deflected toward the material attracting it. The needle has been known to vary five degrees in a distance of one mile, and one degree and thirty minutes in two hours when left stationary in a certain locality.

A pound of energy with an ounce of talent will achieve far greater results than a pound of talent with an ounce of energy.

Reported for The Better Way.

THE ERA OF WOMAN.

Address Delivered by Willard J. Hull, at Cassadaga Camp, on "Woman's Day," August 15, 1891.

At the close of my engagement here a week ago and upon the eve of my departure for my home, my friend, Mrs. Skidmore, she who is so justly styled the mother of Cassadaga, asked me to come and take part in the deliberations of "Woman's Day," and here I am; for where a man's heart is there also is his work, and I think those of you who know me understand my position upon the great questions involved in the rights of woman. I am deeply sensible of the invitation and the honor conferred upon me on being called upon to address this assemblage at this time. Cassadaga is making history with rapid strides, but no greater epoch will make that history than the events which with the dawning of this glorious day have followed each other in such rythmic procession. All that is noble, all that is pure and uplifting in the purposes of this free association has been embodied in the spirit which has called these illustrious women together on this platform. It is, indeed, befitting the character of Cassadaga that a day should be set apart on which to view the plans and purposes of woman's enfranchisement.

You are, at this closing hour, fully aware of the cause which has brought them here; you have listened to the fresh, invigorating thought which heralds the divine principles of their life work. You will take away as you leave this beautiful sanctuary where so much of the sublimity, so much of the loftiest truth has been manifested to you and other clustered diamonds, the brilliant prismatic light of which sheds a steady ray full of the undying persistence and devotion which exalt woman above the bands of trammeled authority to which for ages the arbitrary consignment of man has subjected her.

I shall take up but a few moments of your time, not that wells of thought, opening up to me on this subject are meagre in their volume or import, but enough has been said, the ideas advanced are sufficient for the day, and it now remains to wait for the effect of the ideas and thoughts put forth, as they shall appear along the horizon of the new day: the era of woman. All that I may now be permitted to speak upon is contained in the endorsement and the reason therefor, which I devoutly place upon the sentiments of this day.

No man ever dictated to woman an idea any higher or broader than those she has conceived herself, and when I make this declaration I not only do justice to my own sense of right, but I place in its proper sphere the memory and the deeds of every man who has ever been little enough to thrust his imagined superiority in the face of woman.

The individual who in this age tells woman to be still and to subserve her will to the dictation of man will miss canonization by a colossal majority.

We are not rearing and edifying masculine Gods to-day! We are not singing hymns of thanksgiving and truckling to the creator who has placed the ban of slavery and servitude upon the very crown of his almighty handiwork! We are to-day shutting the St. Pauls in and inviting the St. Anthonys out. This is Woman's Day, not only here at Cassadaga, but in the whole bright light of the world. From Bhramanism all the way down through the history of religious ideas to Shakerism, we never have known what it was to have a mother god. Man has had a monopoly always of everything on earth or in the skies. His insufferable conceit makes him think that even the unfathomable Intelligence that rules the univer-cœlum must needs wear a beard and talk like a priest.

The best thing the Shakers ever done was to deify Ann Lee and give to the world the first godmother in its history. That was a step in advance, a marker along the lines of progress which has made possible the culminating recognition and liberty of woman. It could not have occurred on the soil of Europe or Asia. It was distinctly an American idea. Nobody but an American ever could be bold enough to deify a woman. Kings would shrink from it with more abhorance than the liquidation of their debts. Priests hate the idea with all the venom of inquisitorial despotism, but the sensible Yankee likes it. Now I don't mean to be understood as endorsing the Shaker idea in its entreity. I use it only as figure to illustrate the central truth of woman's equality. As fast as religious and secular ideas improve the condition of woman, the civilization and spiritualization of earth advances.

I have heard with rare pleasure a quotation from a speech by Mrs. Shaw, wherein the fear was expressed that this country was in danger of dying without ever having had a mother. I believe the danger to be imminent. What we need is a change in the sentiments of patriotism. There are mothers of their country as well as fathers of their country, and no man who loads himself with or ever did bear the responsibilities of public or national life needs a higher or broader monument than the mother or wife who has let him loose upon the world.

You may ride to the top of the Washington monument, the tallest spire on earth to-day, and while the winds shriek around your form, behold the lordliest capital the sun shines upon, its mighty dome crowned with the chisled form of a woman, but you will look in vain for Martha's Monolith, and nobody cares to tell you anything about the mother of Washington. We are always worshipping effects and externals. If in my career I shall make an impress upon the thought of my time, I want my biographer to tell the world that unto my gentle mother, whose life sustained and gave my life, and whose spirit does walk with mine, I freely acknowledge and bestow all the praise which the world may bestow upon her son!

The source of power is in and through woman. Wherever history speaks of that humility, which is the index to integrity and honor, there she speaks the name of woman.

Wherever human experience records devotion to principle, love of humanity and inexorable opposition to the great crimes of earth, you will find the name and influence of woman pre-eminent.

No beasts of the fields have suffered greater wrongs, and no other product of infinite law ever could rise above the tyranny of perverted strength and authority.

As the aspiration for immortality carries with it its own consummation, so the struggles and triumphs of woman carry with them her inalienable right to herself and to the achievements of her mind.

If she desires to exercise her powers and prerogatives in state and national affairs, God speed the day when that desire shall be fulfilled. Are you afraid that goodness, virtue and wisdom are to be subverted or disrupted because you may forget your ignorance and prejudice long enough to do an act of justice? Are you fearful that because the high arts of lying and beer guzzling are not pre-eminent in woman's nature, that therefore the majority of your courts and legislatures are to be jeopardized if you allow her to tread the boards? Do you imagine that should Elizabeth Cady Stanton ever be the Chairman of the National Committee she would be asked to take the step which the better thought and sentiment of the Republican party has just compelled Senator Quay to take?

I affirm that there are woman in every community whose judgment is as keen, and whose enlightenment is as broad, in spite of their legal and moral restrictions as that of any man therein. There is no Congressional district in this or any other State of this mighty union that cannot send as bright a woman to the national capital as any man who ever packed a grip, socked or sockless. And in this array of ability, culture and refinement, I place our own woman apostles; our Lillies, our Richmonds, our Brighams, Tuttles, Hyzers, Lakes, who have stood these many years the gate keepers who ope to our vision the resplendance and perfection of immortal and eternal truth.

Do I then, desire to see the suffrage extended to woman? Yes. If woman had the ballot and was represented in the Congress of our country the 65,000 ignorant Italians who swarmed upon the shores of Italy last week and sailed for the United States never would land here. If woman had the power of the suffrage the distillery and grogshop would become bad memories. The most radical objectors to the rights of woman I have ever met are men who are obliged to eat cloves or carroway seeds before they dare enter the company of a body of refined women.

Bishop Vincent of the M. E. Church also objects to the extension of the right of suffrage to woman. He tells you that "as mere matter of expediency, such an extention would be the most unwise step that the American people could this day take. * * "If the right of suffrage were given to her thousands of our refined and cultured ladies who believe in the highest philosophy of social life would never consent to cast a ballot, while partizan prejudice and purchase money would control the votes of large numbers of women."

This is the same Bishop Vincent who took occasion to declare in a sermon last spring before his Buffalo audience that the world needs no more definite views concerning the future. What we do need, said he, "is a conception of God, which makes Him more like a perfect man."

Any individual who is narrow enough to maintain that the dogmatic teachings of the church to-day are sufficient proof of immortality, and whose conception of the infinite is no higher than the guise of a man, is abundantly capable of attributing to woman the crimes and shortcomings which make up the great thieves of our day.

To say that while thousands of women might refuse to vote, thousands of other women could be purchased and thus prostitute the suffrage to a lower level than it now occupies, is a direct thrust at the moral integrity of every woman, and I am glad to stand here on this platform to refute that ignominious insinuation. It is the influence of such ideas that has retarded the advancement of woman throughout the ages. The higher criticism has always held that objectionable ideas would be enhanced if woman had the suffrage, because she should be influenced to aid and abet those measures which are believed to be at war with free institutions. Do you believe there is a sane woman in this country who could be influenced to aid and abet the liquor traffic? Do you believe that the slaves of our factories and brothels could be bribed to a lower degradation? I do not. Frail girls would not sew overalls at seventy-five cents per dozen pairs and be compelled to pin their honor to bundles they carry back to jobbers if woman was recognized as man's equal and her rights protected. These and kindred evils with the ballot in the hands of woman would in time be obliterated from the body politic. Men alone never can accomplish the ultimate aims of civilization. Men together with the high and ennobling influence of women practically put forth can accomplish them.

To be sure there are many women who reject the proposed suffrage feature of the woman's rights movement, but this is the perverseness or moral strabismus which in man's character makes him a a bigot, but serves to make woman's character piquant, and it is only a step from piquancy to namby pambyism or that affected prettiness which perceives virtue in prudery. When a woman becomes so much of a lady that the principles of freedom and equality affect in her naught save disdain she is fit for nothing, but the gilded slavery to which her over-joyed master freely consigns her.

Bear in mind I do not inveigh against the sanctity of the home nor woman's sphere therein. Our homes, as a people, are happy homes, but let us not forget that the homes which are not happy are such because the should-be queens of them are debarred by circumstances and stern necessity from their right of choosing who shall be their companions, who shall be the fathers of their offspring. When woman becomes independent of man in those matters which pertain to her livelihood, she will be independent enough to have a harmonious home, and her children will not require the intervention of doctors to usher them into the world, nor priests to conduct them out of it. All these great reforms open to me as I contemplate the era of woman's emancipation. Time is limited and I must leave the temple at the very portals.

But I can see the light radiating from the altar, and I know that as fast as the principles of justice and humanitarian measures advance, so the sphere of woman's power advances.

No fear of the ultimate triumph of her high resolves enters my mind, because I cannot lose faith in humanity. The seed has been sown, and the woman whose gray locks testify alike to their years and to their devotion and ability are close unto the gates which in a little while shall open to their vision the realization of their cherished desires and weary labors; and if not in the mortal form to partake of the fruition and the jubilee, then in the realms of the spirit, beyond the watching and the waiting, above the dross, the care and the servility they will participate in the grand democracy of universal freedom, progress and glory.

Reported for The Better Way.

THE MATERIAL AND SPIRITUAL CHRIST.

Delivered at the Ladies' Progressive League, Fitchburg, Mass., August 9, 1891, by Wm. E. Leathers.

The thoughts to which I call your attention touches upon one of the broadest subjects that the human mind has become interested in—that of knowledge versus creeds as applying to the mission and the life of Christ. The moment you ask me what I believe you ask me to state my creed, for a belief is a creed. What I believe is that which I have been educated into and which applies to my reason, or that I have faith in as being true to me; my creed seems true because it applies to my reason, though it may be absolutely false and absurd when I gain the knowledge of the truth. Knowledge is absolute; it is final. If my religion therefore is centered upon the personage of Christ the question comes forcibly, how much of this religion is made up of my knowledge concerning him and how much of my belief in him?

We are told there are 1,200 different creeds and sectarian forms of worship throughout the populated world. Undoubtedly full one-half of this number is scattered throughout the European race and about the personage of Christ, which is universally accepted as the one great and true principle of life. Allowing then that there are 600 different creeds and sectarian organizations whose principles are Christ's word, how much of this vast number is made up of knowledge concerning him? What is your creed? Here is one who believes that Christ is divine; he is the Infinite; he is equal with God in power—the all wise, the unlimited. What do I believe? Here I must expose my ignorance, for I simply do not know whether he was or is the divine and I do not believe with my limited intelligence that I ever shall know and I do not think I care to know, because it seems of very little importance to me. Another believes that Christ lived a perfect and a sinless life. What do I believe? Again I am impelled to say I do not know. If I was to state my preferance I should prefer that he did not know sin, for taking a natural view of it he could better appreciate and sympathize with me a sinner. Do I believe that Christ was baptised by sprinkling or by immersion? Again, I do not know. I may have faith in either and yet he may not have been baptised at all. And as far as the merits of the case is concerned I do not feel within me that if I did know it would make a better man of me.

How about Christ's birth? Do I believe he was born in some supernatural or miraculous way different from that of any other human being? What do I know about it? Show me if you can any absolute knowledge anyone can present to bear upon the question two thousand years after that event.

Now I have come to a point in which I would like to reason with you. I do not claim it as knowledge absolute or final. I hope to God that it may not be wholly or all of the truth, for when I have found the whole truth what under the heavens is there left to live for? When I have found the whole truth I am by nature a God and this I do not aspire to be. One of the greatest blessings spread out before me I find to be this inexhaustible storehouse of knowledge yet to be reached and learned.

Applying our natural reason God has endowed us with, which I believe is one of the best evidences of the truth, allow me to lend your minds for a moment unto what to me seems natural concerning the birth of Christ and his mission towards mankind. While I believe all things are possible with the Infinite, yet I do not believe that any fixed law was ever broken to suit any individual case. Christ not excepted; neither do I believe it was necessary that it should be done. I do have faith and believe in a natural purity of mankind the same as I believe in the natural sinfulness of him. I do believe there are from birth natural born criminals; in like manner I believe to the other extreme that human nature in both man and woman may become so pure, sinless and holy that they can produce nearly, if not quite, that which is perfect and sinless in an offspring. Now let us look into the geneology of Christ and see if my reasoning serves me.

In the first chapter of the New Testament we get a clear statement as to his ancestry; how that Joseph, the father of Christ, was the direct descendant of Abraham, there being 14 generations between Abraham and David, and from David until the carrying away into Babylon were 14 generations and from the carrying away into Babylon until Joseph, the father of Christ, was 14 generations. Christ being therefore a direct descendant clear down through the 42 generations between Abraham and Joseph, and taking in many of the old Bible patriarchs—Isaac, Jacob, David and Solomon—in the direct descendant to Joseph.

If you will read the book entitled "Ben Hur," a tale of the Christ, by Lew Wallace, you will find that Mary, the mother of Christ, was in this same line of ancestry. I will read you an extract from that book. "Mary was the daughter of Joacham and Anna of Bethlehem. Joacham was a brother of Joseph, making him therefore uncle to Mary, his wife. Mary's parents were dead, and though they were not rich, there was some property, and the law in those days required her, in order to retain her portion, to marry her nearest of kin, so she became wife unto Joseph. Mary at that time was but 15 years of age, Joseph being about 50 years; Mary's form, voice and manner belonging to the period of transition from girlhood. Her face was perfectly oval; her complexion more pale than fair; the nose was faultless; the lips slightly parted, were full and ripe, giving to the lines of the mouth warmth, tenderness and trust. The eyes were blue and large and shaded by drooping lids and long lashes, and in harmony with all a flood of golden hair in the style permitted to Jewish brides fell unconfined down her back. The throat and neck had the downy softness sometimes seen which leaves the artist in doubt whether it is an effect of contour or color. To these charms of features and person were added others more indefinable—an air of purity which only the soul can impart. Often with trembling lips she would raise her eyes to heaven, itself not more deeply blue. Often she would cross her hands upon her breast as in adoration and prayer. Often she would raise her head like one listening eagerly for calling voices. Beautiful, perfect, is it any wonder that Joseph's love for this beautiful being was of the purest type?"

I can conceive therefore, realizing the purity of breeding of Joseph and Mary, how that the Infinite being we call God, the unseen power, the supreme intelligence, call it what you will, seeing the terrible conditions of the people of earth two thousand years ago, and seeing in Joseph and Mary that purity of breeding which was just what the chemical forces required to produce the beautiful spirit Christ and to bring about a new era in the lives of mankind. Therefore I say I do not believe it was necessary that any fixed law should be broken or any supernatural or marvelous measures should be resorted to to bring about this purity of Christ personage.

I have stated briefly what applies to my reason concerning the personage of Christ as far as the material Christ is concerned, which to me is of minor importance. Too much valuable time is wasted by all classes discussing these points. Our great minds are apt to confound the more limited ones in trying to place so prominently some particular form or creed before them that the impressions of the real Christ is made obscure. Now what of the real Christ and your and my knowledge concerning him. My friends I have come to that part of his being that always melts my heart whenever my thoughts go out to him. I look over the New Testament and all along through I read his numberless sayings, so touching, so inspiring, so soul uplifting of his great love, his pure unselfishness, sacrificing his all for his fellow men. No love was ever so great. It is this love that entices and enhances me and which gives me the absolute knowledge of him. What does all this form and ceremony amount to? What do I care whether Christ was baptised by sprinkling or by imersion, or whether he was ever baptised at all? What do I care whether he was born of the Virgin Mary in the humble manger or in a king's palace by any conceivable woman so long as I feel within my heart that the love he bears for me is true? The love he extends to me would make me love him any way, and why? Because I could not help it. Love begets love, and as Christ is the embodiment of love all that seek for the higher and better principles of living must accept his teachings, for they are the most perfect of anything yet known. It is this undefinable love that so fully permeated his life that finds its corresponding sentiment within mine and which therefore gives me the absolute knowledge of him.

What are some of these positive evidences we read in his sermon on the mount thus: "Blessed are the poor in spirit for theirs is the kingdom of heaven; blessed are they that mourn for they shall be comforted; blessed are the meek for they shall inherit the earth; blessed are the merciful for they shall obtain mercy; blessed are the pure in heart for they shall see God; blessed are the peacemakers for they shall be called the children of God." I find the absolute knowledge of all this in my past personal experience. If I am poor in spirit or mourn I shall from others find sympathy and comfort. If I am meek or merciful others will see it and will be gentle and kind to me. If pure in heart I am sure that I shall see God; if a peacemaker I know I shall by nature be a child of God. These are the natural courses of life which we need not believe in or have faith in or hope for. They are sure because they are the spontaneous result of charity and love. Now when I look for the evidences of Spiritualism and of spirit return I have no surer proof of it than what I find in Christ life, and I also turn to the 12th chapter of first Corinthians and here I read. "Now concerning spiritual gifts brethren, I would not have you ignorant, etc. There are diversities of gifts, but the same spirit, and there are differences of administration, but the same Lord. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts and yet show I unto you a more excellent way." I find the absolute knowledge of this in the spirituality of Christ and his teachings and also in my personal experience that my departed loved ones can and do come to me personally and make themselves manifest to me spiritually, not physically. I cannot explain how no more than Rev. Lyman Abbott could explain how he feels the influence of his mother, which he positively assures his congregation that he does in a sermon not long since; it is a personal experience that each must feel within themselves.

Who can read that chapter on charity following the last one named and not feel a thrill of its absolute truthfulness? "Though I have all the gifts that man can possess and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not; itself is not puffed up; is not easily provoked; thinketh no evil; rejoiceth not in inquity, but rejoiceth in the truth. Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away, for we know in part and we prophecy in part, but when that which is perfect is come then that which is in part shall be done way, for now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity—these three—but the greatest of these is charity." We may have faith and we may have all the hopefulness possible, but to gain the knowledge of it all we must have charity and love, which is the supreme educator; this then is the real Christ. I do not need to consult the dictionary or the spelling book to believe that it is true, but it is this indescribable something within me that surpasses all belief, all creed, all faith; it is the absolute knowledge—a result of personal experience—that experience which all must have to realize the positiveness of the real Christ.

To day I am a Universalist because I believe in universal salvation. I am also a Spiritualist because I have an absolute knowledge that my loved ones can and do come and make known their presence and love to me. I am also in sympathy with Nationalism because I believe there is no love greater than that of our nation and its honor. The best patriot is he who is the best man. His love for wife and family only makes him brave and strong when the nation that sustains this love is in danger, and I am in sympathy with the Bellamy system, because in no way do I feel this much desired transformation of society can be accomplished successfully as in making it a national enterprise, but I tell you my nationlist friends, you have got to get at the bottom of it all and work up, and that is by advocating the real Christ. You present your deep and reasonable analysis of the Swedenborgian and it contains to me an essence of the truth. Each and all directly or indirectly presents its truth as a sustainer of the one great truth which centers in and about Christ. Is it necessary for me to accept one to the exclusion of all others? Give me the positive knowledge that either contain all the truth and I will throw all else one side to the ultimate solution of that truth.

I am to-day what I am in belief and knowledge; what I may become in one year or ten years hence remains entirely unknown to me, should the isms that I now accept fail to give me a larger conception of the ultimate truth. If it warps my facilities for progression then the mind that can supplement them and lead me into a nearer and closer relation with the all wise and the good, will, like a good shepherd, throw about me the acceptance of a newly found love for a wise and helpful instructor.

Furthermore, in closing I hail with the greatest satisfaction this free platform, where creeds and sectarianism, unnatural and supernatural things are discarded and where free thought and free speech may be the direct source to the real Christ, for any movement that is to benefit the higher sentiments of mankind is only leading in that direction, and I am especially glad that this platform has been organized and is supported by the forethought of woman, for wherever she lends her pure womanly influence and rich endowment of intellect to a righteous cause there will mankind be led and also be held in check in their excited impulsiveness in the course of an argument, which is so often apt to occur. I would say therefore, press on sisters in this liberal work and I believe the ultimate result will be that of much good in the coming future, for the intelligent mind must and will reason, and if he is capable of grasping a new thought that as yet has not been presented for the good of mankind, he reasonably wants the world to share his newly found treasure, for a new thought often nourishes the soul as a rich dessert does the appetite, and the intelligent and progressive mind is the one that will get the most honey from the sweetness and thus grow large and noble and worthy of the love such minds always receive.

Written for The Better Way.

MODERN APOSTLESHIP.

HUDSON TUTTLE.

Talmage preached at Lake Side and received $500 for his hour's work. He preached for Jesus, who asked no money or price. His agent had arranged another engagement, which necessitated the Rev. traveling on Sunday to meet it. Thereupon he gathered a company of editors and reporters about him and proceeded to expatiate on the humbleness of making the Lord's Day, and said his agent knew better—had been repeatedly warned, and on no account should he go. The editors and reporters, quick as they usually are to scent an advertisement, swallowed the bait. It was a fine advertisement of the sanctity of the preacher; quite in keeping with the baptising of the Arab in the Jordan a la John the Baptist, or the "taking" of the three stones from "holy places" for the tabernacle. Mr. Talmage ought to know that the reading public is not gullible to the extent his vanity supposes, and that no person with the least claim to intelligence believes that his agent made an engagement contrary to his orders. To make an appointment requiring Sunday travel, thus giving an opportunity for the preacher to pose and air his piety, was admirable as a business measure, giving thousands of dollars worth of advertising. Never before has a minister of the Gospel descended to the performance of the clown or called to his aid the gasconade of the bill poster.

Ocean Wonders.

As oceans cover three-fourths of the earth's surface, it is interesting to know certain facts regarding them. The water at the bottom of the ocean is much colder than at the surface, and in many places the water freezes below before it does above. At the depth of 3,500 feet waves are not felt. The temperture is the same, varying very little from the pole to the equator. Waves are deceptive—water does not travel; it stays in the same place and the motion goes on. Sometimes, in storm waves are forty feet high. The base of a wave—the distance from valley to valley on either side at the bottom—is reckoned fifteen times the hight. A wave twenty feet high, for instance, has a base extending over 300 feet. A mile down the water has a pressure of a ton to every square inch. Taking the average depth of the ocean to be three miles, there would be a layer of salt 230 feat deep if the water should evaporate. The force of waves breaking on the shores is said to be seventeen tons to the square yard.

Written for The Better Way.

FULL FORM MATERIALIZATION.

DR. H. H. BRIGHAM.

Jesus materialized on several occasions. In his materializations he maintained his personality and his individuality, and gave unmistakable evidence that it was the individual he represented himself to be. A male spirit took off Peter's chains, and opened the prison doors. Three male spirits came to Lot. They opened the door and pulled him into the house, and smote the people with blindness through psychological power. Then three male spirits came to Abram at Eventide, they were weary and faint, and hungry, and a nice substantial dinner was provided for them, and they ate and were refreshed.

In the last book of the sacred bible, (so-called) one of the old prophets materialized and came to Peter. And there is not a book from Genesis to Revelations, that does not contain some spirit evidence of communication between the life after death and this embryonic state of existence, it does not record actual accurences of materialization. Yet all this might be passed by without notice or accepted as astronomical allegories, were it not that similar occurences have been frequent with all people and nations, and tradition holde them in remembrance. And even that would gain but little credence, were not a counterpart to all these phenomena presented to us today. Not one record of a materialization in the Bible, but it has been duplicated over and over again.

We my deny them, shut our eyes to them, say all manner of evil against them. Yet like all facts they are subject to the laws of the universe, and they will go steadily forward, until man shall realize that death is a new birth, that there is but a thin veil between us and our loved ones gone before. And those left behind, shall feel the heartbeat of love and sympathy, and shall be comforted and profited by it. But this is foreign to my subject, and I beg pardon for this digression. It was my intention to give a chapter of my experience with materialization.

Years ago, when materialization was first heard of, I felt a desire to go and witness it for myself. For this purpose I made several journeys to Boston. Everything appeared to be conducted fairly and honestly. Each time I saw forms, purporting to be my friends, yet I could not accept it. After some consideration, I decided to invite a medium to my house, that I could with more convenience pursue my investigations. I told the medium he might hold as many seances as he please at my house, taking all the profit, while he should be to no expence whatever time, and during his leisure might ride around with me and enjoy himself and rest, combining both business and pleasure. To this he most cordially assented, and in a few days arrived with his wearing apparel and his cabinet. This latter was composed of six pieces, all ready to be screwed together. The sides and topwere made of thin strips of board, like laths, about one inch apart, each screwed on to a cross piece. Then there were boards screwed together for the floor. This I examined very critically, and found good honest screws. I put the pieces together myself, and the cabinet when finished was 5 feet high, 3 feet long and 2 feet wide. Upon one side was a door, with good hingers screwed on and fitted up with a lock. In a few days the medium said he would hold a seance. For this purpose I had a partition removed between a front chamber and a small room about 7 feet square. The small room contained a window and a door opening into the front hall. The window I screwed down and the door I locked and also fastened with screws so it could not be opened.

I knew these precautions were unnecessary, for there could be no confederates, but I took this course for the benefit of others. The cabinet was put in this small room, also a small table close to the window outside the cabinet. Upon the table was placed an accordian, guitar and several bells of different tones. At our first seance about twenty persons were present. A committee of three were appointed to examine the cabinet and lock the medium in. As the slates were only one inch apart, it was decided that the medium could not put his hand through and unlock the door, even if he had a key. The committee were hardly seated before three of the instruments were played upon simultaneously. Upon examination, the medium was found to be sitting inside the cabinet and the instruments had not changed the position in which they were first placed. Hardly had they taken their seats, when a lady dressed in white appeared. She purported to be a relative of one of the sitters, and was fully recognized. About 20 forms appeared during the evening, some in white, others in black, and others still in mixed colors. Every form was fully recognized, and the seance closed.

These seances were repeated until he had held 8 in all. Each time I took every possible precaution to guard against fraud, not so much on my own account, as to notifythe skeptics who came to witness them. I will only relate what occured at one seance, and also describe the conditions under which the phenomena was produced. Upon the evening of which I write, about the usual number were present as witnesses to the phenomena, among the number was a certain doctor of very pronounced skeptical opinions and tendencies. After the medium had seated himself in his cabinet, and had been securely locked in, I produced a tarleton cover, that had been prepared for the occasion, large enough to cover the entire cabinet. We threw this tarleton sack over the whole cabinet, and gathered up the open end of tarleton with number 60 white spool cotton, upon the top of the cabinet. A pad-lock fastened the door, and a postage stamp covered the keyhole.

The usual phenomena occured. As many as 20 forms appeared, among them a captain dressed in full uniform. The mother of the skeptical doctor came, and when he took the extended hand he exclaimed, my God! this is my mother's hand. It was deformed, three fingers being pressed down, and united to the palm. It is needless to say he became a Spiritualist from that hour. Other devices were resorted to, but nothing interupted the phenomena in the least, and my doubts gave place to belief in form materialization. All the evidence we have of similar occurances is the writer's statement. The authors' names are not certainly known of almost all of the most interesting and vital portions of the Bible, while even the dates is another mother of uncertainty. Hot, passionate and angry words were used between the members who sat in council to decide what were sacred books, and what were not. Those accepted were called by-bills, which was afterwards shortened to bible, while others, written by the same authors were discarded. And those men called together, not by God, but by interested men, selected from what was called sacred books, that which now is called the Bible, the word of God, and upon such authority a universal religion was established. Was there anything sacred or divine in that whole proceeding? Was it not nearer a political caucus, or a contention in congress than anything sacred or holy? What stenographer took down the sermon on the mount or what was seen on the mount of transfiguration, or what the devil said to Jesus when he had fasted forty days, or any other occurence recorded? Who would believe the warden of any prison, if when a noted prisoner was found to be missing, he should say: "an angel came and opened the door and let him out." The jailor would be called insane, and one word would explain the occurance, and that word is confederates. Now, why will people accept such uncertain statements of the past, and ignore incidents corroborated by scores and hundreds of people of the present?

Why are they so chained and bound to the statements recorded in the Bible, and deny the facts of the present? I know of but one reason, and that is, the past is a closed book. Investigation and questening is denied. All is shrouded in mystery and uncertainty. So it is all declared sacred, and man must not reason upon it, but he must accept it, or be forever damned. They call it the unsearchable wisdom of God. Reason is sinful, only the carnel minded reason, and reject the unreasonable. The fear of pain, suffering, torments, hell and eternal torture with devils and the damned, has made cowards quake with fear. And who is brave enough to-day to stand up in the dignity of his manhood, and with hand upraised to heaven, dare to swear by all the powers above him or beneath, by all the social ties that bind him, he will be a man. Free to do, free to think and free to investigate everything offered him, and will follow the death and only truth, wherever it leads. Is there such a man on earth? Is there one that cannot be swayed from the one straight path of truth, by friend or foe, by love or hate, by predjudice or favor? Is there one that has arrived to that state of perfection, when such a course is possible? If any one knows such a person, please name him. Then look into his mind and thoughts and tell me what you find. Yet man may approach that high and noble standard, and the more he unfolds his real ego and overcomes the animal, the nearer will he come to that high ideal. So much for superstition, ignorance, and loose way of recording the events of the past, now what of the present? What of Spiritualism as it stands before the world to-day, in contrast with the past? It is here, and it has challenged investigaton for forty years. Every phenomena has been witnessed by many persons, and the historians that have recorded these occurences are backed by scores of witnesses. If you take the ground that these witnesses are impeachable, you are invited to go yourself, see for yourself, investigate as thoroughly as you possibly can. After you have thoroughly investigated, in your own family, and outside of it, tested it in every possible way, day after day, month after month and year after year, until you become as familliar with friends out of the body as you are with your most intimate friends in the body. When you have reached this plane that everybody may reach, if they, when you know they are facts, what would you think, how would you feel to have the most holy and sacred that has come within your knowledge, questioned by those who know nothing of it? By those who have never investigated and, of course, never seen anything of it, and base their opposition to it on that old book, so uncertain and doubtful, and upon such passages as this, "Thou shalt not suffer a witch to live?" Even that very passage proves that there is a life after death, and that spirits return, if it proves anything. And that mediums were as common then as they are now.

And the phenomena of to-day establishes not only the truth of so-called witches, but every other spiritual phenomena of the Bible. And as surely as the sun shall rise to-morrow, so surely will the truth of the Spiritualism of the Bible stand or fall in the truth of Modern Spiritualism. If the present phenomena can be accounted for on any other hypothesis than the spiritual, then every phenomena of similar character will be accounted for on the same hypothesis. The laws of God and nature are eternally the same. There is not one statement in the Bible that can stand the test of this new psychic society. Not one, for there are no witnesses to testify, and little or no history to sustain its spiritual statements as wonderful and marvelous occurances therein recorded. And the only salvation of the Bible lies in the corroborative evidence found in Modern Spiritualism. It is within the reach of every one if they will but use the proper means. It can be tested every day in the week, and week in the year. It is governed by natural laws, and has its foundation in the human soul, in its love, charity and sympathy, and it will exist as long as the soul endures. Spiritualism is God's truth, given to man for his growth, development and salvation.

Timely Assistance.

To the Editor of The Better Way.

I have often thought of sending you the account of a little incident in the life of my mother, but as often dropped it for the reason that no one can fully appreciate such things but the person who participated in the experience.

Here it is. While coming to this country many years since with her parents and the remainder of the family, the "phenomena" occurred to my mother at Amsterdam, Holland, while their ship on which they had engaged passage was lying there. Having ten days to wait ere the ship sailed for America, they passed off the time visiting the city during the day time, and upon their return one evening all had gotten safely on board the ship but my mother who happened to be the last one, and all alone as the fates ordained. My mother somehow or other in stepping on board the ship made a misstep and was in the very act of falling —entirely over balanced—so much so that nothing but the interventiou of "providence" or "human agency" (which happened to be out of reach for the time being) could have saved her from falling into the sea and in all likelihood, her fate would have been death by drowning as the suction formed by the ship's hull would have drawn her body underneath the ship and no one would have known what become of her; but thank "heaven" or a "kind providence" the fates or whatever it was, was willed differently, as she was firmly grasped by the neck of her dress and drawn back to a place of safety and upon looking around to tender her heartfelt thanks she could not see the power that was exercised at this very critical time. My mother has always been a sane woman and not given to exaggerations, and she told me this story of an event in her lifetime, the day after a seance with Mrs. Sarah Seery she attended with my wife and myself, because she knew that I had been fully convinced of the truth of spirit return, and that's how I was better prepared to believe her story than inexperienced persons.

I have some theories in regard to her experience, and Spiritualists will generally have similar ones to mine regarding this remarkable and rare occurrance. And still there are people who laugh at the idea of "spirits" and that spirits can not do us any good whatever at times. I hope to meet her savior or saviors and so does my mother and give them our most sincere thanks for their timely interferance when we come to them "over there." Truly Yours, J. W. K.

TRIAL SUBSCRIPTION 3 MOS. 25 CENTS.

Written for The Better Way.

A SEANCE CHRISTENING.

A. SWEENEY.

Self and wife, living No. 458 Baymiller street, desiring to have our baby baptized or named in some ceremonious manner, we conceived the idea of having it done at a spiritual seance where spirits might take a part in the ceremony; and thus attended one of Mr. Willis' circles on a recent evening.

Our wish was made known and the seance began. Presently the spirit of John Morris manifested and requested us to step into the cabinet and take a seat at a small stand which had been placed there for the purpose. On the same was a bowl of water. Grandpa Sargent was to officiate and therefore was one of the party. When told to sprinkle the baby, he felt water flowing from his finger tips without having touched the bowl; and so copious was the shower that others perceived it—there being twenty persons present—and it was asked where all the water came from. At this juncture John Morris suddenly materalized in full form before them and advanced towards the stand, and a stream of water flowed from his arm into the bowl. Then Mr. Morris requested the party to retire from the cabinet and take stand and bowl with them. Then a spirit appeared at the opening in full view of the circle, took the babe from me and disappeared into the cabinet. We then heard a shower of kisses in the cabinet as if spirits were congratulating the little newly named mortal, when suddenly the spirit again appeared at the cabinet opening still holding the baby and disappeared once more. But in the next moment something white was seen floating over the cabinet and upon looking closer it proved to be the babe being levitated by the spirits to the ceiling, and then let down gently into the lap of the medium, Mr. Willis, who has his seat just outside of the cabinet on one corner. It was an interesting seance and one never to be forgotten.

Written for The Better Way.

THE SOUL.

JOHN G. ARNOLD.

What a world of thought, war of words and useless prayer is lost for the want of knowledge to know or understand what the soul is. The old book tells us that man became a living soul; St. Paul, that we have a spiritual body, and Jesus that we must be born again. Truth is eternal and reveals itself, as the law forsooth, its own possibilities. Man is the fulfilment of the law of animal life, and earth life is the only incarnating ground to mould the form of body and soul. Life in the animal is weaving the net-work and mechanism of primary man and deific spirit to take possession of and redeem its animal nature.

The animal has no soul, because it has not reached the form of man,—the soul crowns the form and seals its height—and should the animal be able to organize a soul, it must remain in animal form. But life is universal, and because the atom cannot be destroyed, life cannot die—one cannot do without the other: without matter there would be no man, without life no manifestation of matter. But there is no retrogression in the progress of life, and it must have a spiritual body to live in here and hereafter—the only expedient is to incarnate as Jesus did and be born again. The pure spirit cannot live in the mortal body and weaves itself into a soul or spiritual body for its covering, and so continues until the soul is immortalized.

The soul is the result of life's evolution through matter, and all nature is perpetuated by continual change, and all through unfolding knowledge. The dual mind and matter are opposites, exacting law inevitable, and knowledge power immovable, and these irresistible principles unite and redeem the indestructible atom and make it subservient to the master, will, when the deific mind becomes a law unto itself to individualize the soul and everlasting spirit, and this measureless motor and boundless ocean of light moves on from sphere to sphere with luminous seas of life animating and vivifying the all-creating energy, until all nature is purified and illuminated heavens.

Mankind has all the perequisites to unfold, individualize and redeem the one immortal soul, and what we lack is soul growth, to balance in scale or equipoise dual principles. The undeveloped soul cannot stand the radiance of the celestial light without celestial attainments. Can anyone tell us how to climb the ladder of mansions without being born again? It is poor Karma to decide pre-existence when Spiritualism has come with knowledge of all the past and wisdom to redeem humanity, she has the eye of the universe and the mother of the world of to answer for the law of cause and effect so there is no excuse.

"The truth that man is a dual being, and that through the school of matter alone can he reach his angelhood, will stand for all time; and more, it will in good time reveal itself to the immortal child of the Infinite, it matters not whence their birth, nor will the teachings of the past or present that are founded upon ignorance and superstition in the least stay the onward march of God's holy truth."

A Frozen Spot.

For many years scientists have been perplexed over the phenomena of a certain well at Yakutsk, Siberia. As long ago as 1828, a Russian merchant began to sink this noted well, and after working on it for three years, gave it up, having at that time sunk it to a depth of thirty feet without getting through the frozen ground. He communicated these facts to the Russian Academy of Science, who sent men to take charge of the digging operations at the wonderful well. These scientific gentlemen toiled away at their work for several years, but at abandoned it when a depth of three hundred and eighty-two feet had been reached, with the earth still frozen as hard as a rock. In 1844 the Academy had the temperature of the soil at the sides of the well taken at various depths. From the data thus obtained they came to the startling conclusion that the ground was frozen to a depth exceeding six hundred feet.

Although it was known to meteorologists that the pole of the lowest known temperture is in that region of Siberia, it is conceded that not even that rigorous climate could force frost to such a great depth below surface. After figuring on the subject for over a quarter of a century, geologists have at last come to the conclusion that the great frozen valley of the Lena river was deposited frozen just as it is found to-day, during the great grinding up era of the glacial epoch.—Mechanical News.

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CASSADAGA CAMP REVIEW.

Saturday, August 14th, was one of the most glorious days ever known in the history of this camp—glorious because successful in the representation in numbers and in the graphic and eloquent promulgation of one of the main auxiliaries of spiritual truth, freedom and progress—the equal suffrage and recognition of women on all questions and in all places where her divinely given intuitions may lead her.

Cottages all over the grounds were embowered in evergreens and flowers. Star spangled banners floated from verandas and balconies, like bevies of bright-winged, joyous birds. Golden yellow, emblems of wisdom, and the oncoming golden era of woman, were twined about the posts and pillars and over windows and doorways and balconies. Men, women and children were hurrying about the grounds, nearly everyone wearing the insignia of wisdom and loyalty—the golden-yellow badge, and all as one were enthused with the spirit of the occasion which was political equality and equal rights to all. Large delegations of political equality clubs and their sympathizers, came in on the trains and by carriages from Jamestown, Sinclairville, Dunkirk, Fredonia, Centralia, South Stockton, Brockton, Falconer and other towns of this county, numbering twenty-three clubs in all. Besides these there were large representations from Cattaraugus and Allegany Counties. It was estimated that from 5000 to 6000 people were present.

A large banner in gold and blue bearing the insignia, "Lily Dale, Greeting to Political Equality," was strung over the main entrance, and banners bearing mottoes, "Wyoming," "Equality is Justice," "Eternal Justice Knows no Sex," etc., appeared over the different avenues. Banners of unique and handsome designs, representing the different clubs, were placed upon the rostrum; also Miss Anthony's flag "Wyoming," with a dark blue ground, and in the center one lone golden star, over which were smaller ones representing the other states. The portraits of those immortal women, Elizabeth Cady Stanton, Lucretia Mott, Susan B. Anthony and others, appeared in the back ground, festooned with evergreens and flowers—and a preponderance of the emblematic golden-yellow was everywhere. Across the front of the rostrum was three large and beautifully designed mottoes—"Woman's ballot means enlarged opportunities for doing good," "Governments derive their just powers from the consent of the governed," "On earth peace and good will to men."

Our worthy chairman, H. D. Barrett, in a few well-chosen words, savored with earnestness of heart and loyalty of soul, welcomed the speakers to the platform and the people to Cassadaga. He said:

"I consider this one of the most auspicious days known in the history of Cassadaga. Woman has been ahead in every true religion and in every true reform that the world has ever known, and when she sits side by side with man, equal with him in power, equal in recognition, then will peace, justice and moral purity reign supreme, and our nation and the world be eternally redeemed. In the name of the trustees of these grounds, in the name of this association and in the name of the powers that are behind us, I most heartily welcome these earnest workers who have labored so earnestly in the cause of truth, and the people who are here to participate in this grand occasion, I bid you all a cordial and sincere welcome."

Mr. Barrett then resigned his place to Mrs. J. W. Babcock, of Dunkirk, who is President of the Chautauqua County Political Equality Club, who said: "In behalf of the women upon the platform and of the people here assembled, I feel it a duty to sincerely thank the Chairman, the management and the friends for the hearty welcome they have extended to us and for the beautiful decorations with which we are surrounded."

Mrs. Sarah Anthony Burtis, a cousin of Susan B. Anthony, of Buffalo, the oldest living representative of the suffrage movement, a woman over eighty years of age, a graduate of a Quaker boarding school and an old teacher of Susan B. Anthony, was then introduced and in clear, firm tones, read the following original paper which contains much information concerning the early suffrage movement:

"Ladies and gentlemen: I come before you unaccustomed to public speaking. I have therefore written a few thoughts to present to you in this grand movement. Looking over this vast assemblage of friends, who have so cordially welcomed our visiting sisters, my mind naturally travels backward to the days of '48, when to be even in sympathy with the Woman's Suffrage movement, was to become the butt of ridicule and the target of scorn. Previous to the birth of this grand movement a convention was held in New York, in the interest of the great abolition cause, at which delegates of both men and women were appointed to attend a world's convention to be held in London in the year 1840. The women delegates sent from America were denied recognition, notwithstanding the stiring appeal of Wendell Philipps in their behalf, and the chivalrous protest of William Lloyd Garrison, who would not act as a delegate while his sisters were denied their rights. Our beloved Lucretia Mott, of Philadelphia, was one of the delegates who had traveled thousands of miles to have her credentials rejected. Whilst in England she met Elizabeth Cady Stanton and the two became firm friends. Upon their return to America they began to agitate the subject of woman's rights, and in July, 1848, a convention was held at Seneca Falls to discuss this question. A large number assembled to speak and to listen to the views presented regarding the "New Departure," it being my good pleasure to be among the number.

"The next meeting was held in August at Rochester, when the President's chair was filled by Mrs. Abigail Bush, of that city, it being the first time a woman had ever occupied that important position before a public audience.

"It is, perhaps, admissable to say at this point, that the one who stands before you is the oldest living representative of the Woman's Suffrage movement and had the honor at this meeting of reading the Secretary's report.

"Three years later my cousin and our honored guest Susan B. Anthony, joined the ranks and at once stepped to the front with her zeal and untiring efforts, and we all agree that it is owing in a great measure to her faithful guidance that the movement has reached its present success.

"The contrast between the early days of '48 and '91 is so striking and the result so gratifying,—with obloquy and persecution then, but applause and satisfaction to-day. Having lived through it all and watched with swelling heart the growing popularity of a movement so dear to us all, I would like to say, well done, to all these talented women who have taken up the responsibility and burden of this glorious cause until this achievement is won."

Miss Hattie O. Peate, of Jamestown, was the first speaker introduced. She is youthful, bright, intelligent and prepossessing in her personality; is a daughter of a Methodist clergymen and herself a member of the church. She said in substance: "However much, we, who are here to-day, to advocate the cause of woman, may differ with the people on these beautiful grounds, upon the subject of Spiritualism, we can meet you on common grounds and clasp hands with you on the subject of suffrage and equal rights, which is a platform broad enough to include every justice-loving soul. I was here on these grounds four years ago, when Cassadaga gave the first political equality, Fourth of July celebration, that ever was given. I was one of the speakers on that glorious and successful day. The goddess of liberty first planted her banner here, and who can say that her bright scintillations were not borne over to Chautauqua, flashing upon her people the great and expanded thought of freedom and equality to woman, moving her to proffer her platform and beautiful grounds to the promulgators of her cause. We women intend by legislation to banish all the saloons, all the brothels, all the penitentiaries, all the social evils and bring about the permanent reign of peace in this fair land."

She then read the following which, purported to have been said by Dr. Buckley, of Chautauqua, showing the narrow mindedness and bigotry of learned sectarianism:

"The majority of the advocates of Modern Spiritualism are women, the same is true of Christian Science. In all the false religions of the world women are in the ascendency. The biggest political mistake ever made in this world was the endorsement of a third or prohibition party by the Women's Christian Temperance Union. The Mormons were the first to grant woman's suffrage, for they knew that woman would stand up for polygamy. There is a great similarity between women and music—both will help a circus, a cathedral or army. Women are always in sympathy with the prevailing spirit. Women mobbed John Wesley in Ireland while others were willing to die for him."

The speaker denounced these statements of the learned doctor in the strongest terms. Her cheeks glowed and her black eyes flashed with indignation as she said: "In the name of the many noble women who are members of that grand old Methodist Church, of which Dr. Buckley, unfortunately, is one of the pastors, I protest against the infamous slanders contained in this article. I cannot make my protest too strong. I am a member of the Methodist Church, a daughter of a Methodist minister, and I say that these statements of Dr. Buckley willfully and with malice aforethought, misrepresent the universal sentiment of that church. If I did not know this I would not stay in it a day longer. These malicious and unmanly statements reach beyond the pale of that church. They slander all woman kind, my sisters and all the grand, noble, intelligent and self-sacrificing women of the past who have labored for the elevation of the Marthas and millions of others whose names and labors form a bright page in the annals of history.

"Was it a woman who betrayed the Nazarene which Dr. Buckley preaches?

"Not she with traitorous kiss has Nazarene stung,
Not she denied him with unholy tongue
She while apostles shrank could danger brave,
Last at the cross and earliest at the grave."

"So all the saviors of the world have had their Marthas.

"Had woman had a voice in legislation intemperance would never have gained the foothold it has and slavery would never have been known. It was a woman, Harriett Beecher Stowe, that struck the death blow to slavery. Women and men are co-equal in all the bounties and all the opportunities of life. I believe that all, or nearly all, within the sound of my voice to-day fully recognize and accept this divine principle of equality of the sexes. No argument is needed to convince you of its truth. But we all need to be stirred to a realization of our responsibility in bringing forward, as speedily as possible, this one needed right of woman, the ballot, which is the entering wedge which shall open unto her the larger privileges. We must hang together else we shall hang apart and that on the ragged edge of defeat and disappointment."

Miss Peate's discourse was interspersed with many sparkling witticisms and witty and apt illustrations.

After the singing of the song "Wyoming," dedicated to Susan B. Anthony, in a manner that resounded in melody throughout the place, that worthy veteran, our beloved Susan B. Anthony, was introduced.

She gave a brief history of some of her experiences as a public worker, said she was sick of being eulogized as a martyr to the cause and as having gone through the fiery furnace of persecution. It had all been fun to her. She had always delighted in surmounting obstacles and coming out victorious in a good cause. But she thought the present votaries of woman's cause had but faint idea of what had been needed to be done to bring about the present state of liberty to woman. "Friends," said she, "what a distance we have traveled in the forty years just passed!" She spoke of the year of General Grant's second election when fifteen women in Rochester, she among the others, succeeded in voting and related the circumstances of her arrest, trial and fine for the same, and said vehemently that she had never paid it and never should. Many other experiences in the West were related, which had happened since the year 1850, when she became a convert to the cause of woman's suffrage through reports of the Worcester convention given by Horace Greely in the New York Tribune of that day. During the first years of her work the greatest difficulty was in obtaining free speech for woman. An amusing anecdote was told relative to her first experience as a public speaker. She was then a school teacher and the circumstance happened at a teacher's convention. Some question, upon which she was particularly interested, was being discussed by the men, it never having been heard of that a woman should express her opinion in public. Miss Anthony arose and asked the privilege of saying a few words, when the chairman asked in amazement, "What does the woman want?" She answered that she felt that she would like to express her opinion on the question under consideration. There was quite a little controversy between the chairman and the other male members of the convention before they could give their very reluctant consent to her being allowed to speak; but she said what she had to say and as a result received denunciation from the men and scoffs and sneers from the women. They were struck with horror, and many were the whispered wonderings that went about the room as to 'who that thing could be that had such impudence!' They were so ashamed they felt as though they wanted the floor to open and hide them from sight. But," said Miss Anthony, "when after long and earnest persistence, women were at last allowed to speak in public, many legislative and municipal privileges were granted her, and we are still moving surely and steadily forward. The time was, and that within the recollection of many of you here, when it was a crime against the laws of our land to give a cup of cold water or a night's shelter to the fugitive slave fleeing from a brutal master. But we fed and sheltered them, all the same, and we now, as then, consider it an honor, and not a crime, to thus violate the man-made law. The Bible and the Constitution have been interpreted to mean slavery to the negro and subjection and submission of woman to man-made laws and institutions. When we women have sent up our appeals to Congress, for the representation of all tax paying citizens, we have been put off and made to wait for the enfranchisement of the negro, but the negro is enfranchised. The Irishman, the German, the Italian and all the foreigners have come over here and before being able to speak or understand our language, much less our laws and institutions, have been granted the ballot. Now we want the Constitution to be rightly interpreted, and to mean the full enfranchisement of every American-born citizen of adult years, male and female, who have the intellectual qualifications, and we shall not cease our efforts until it is accomplished. I believe that the enlightened men and women, born and reared under American administration, are in favor of woman's suffrage, but the foreign element, which is being constantly introduced, keeps the ratio down to where it was twenty years ago. Many of these immigrants are of the most ignorant and depraved character, many of them thinking that they have neglected their duty if they do not flog their wives at least twice a week.

"She also said that she believed in petitioning the legislature for full school and municipal suffrage and gradually working our way through it into full suffrage. She says Kansas is the place for immediate action and believed if the campaign is rightly conducted in that and other Western states, woman will be unquestionably admitted to the polls in 1894.'

The exercises of the p.m. were opened by a recitation, by Miss Clara Clark, entitled "The flag at half mast," which was rendered with much spirit and elocutionary beauty. Miss Matilda Poppenburg, of Buffalo, then gave a very sweet vocal solo; Rev. Annie Shaw was then introduced, and by her musical humor, logic and eloquence, held the closest attention of the vast audience and moved them to frequent and thunderous applause. She said: "Since I have been a women's suffrage lecturer, I have met with many surprises, and among them my visit to this grand and beautiful camp is one of the greatest. I have never stood upon a Spiritualist platform before, and all the information I had concerning them, I had gotten from the news-papers, and you know Dr. Buckley says, that nearly all Spiritualists are women, that in Thosophy and Christian science, there are more women than men, and that she is ahead in all the false religions of the world. He forgot to say that she is ahead in all true religions and all reforms. As I look over this vast and intelligent audience to-day, I find myself addressing an audience of more men than I ever before stood before. Hence I must conclude that I am to-day, addressing brains, according to Dr. Buckley's theory. Perhaps the fact has escaped the learned doctor's observation, but it is a fact nevertheless, that at the prize fight there are more men than women, at the saloon there are more men than women, at the variety show there are more men than women, at the penitentiary there are more men than women, at the gambling house there are more men than women, and another thing Chautauqua's gate receipts were larger than on any other day in her history showing that the tide of the public sentiment is setting in toward justice." Several witticisms were perpetrated against Dr. Buckley, "brought down the house" and in speaking of the eulogies given by the American people, to the American flag, she said: "It is time that we women cease to be sentimental over a flag that does not represent us, and that we arise in the strength of our womenhood and demand justice. I have myself seen the time when I looked upon the American flag with tear dimmed eyes. Now I can look at it all day without winking. There is only one flag that I look upon with reverence and that is 'Wyoming,' the flag that bears one lone golden star proud emblem of her justly merited freedom. You say, 'all governments derive their just power from the consent of the governed'—taxation without representation is tyranny, and then go right on making your male laws and disregarding the rights of women. The voice of justice is God's voice and it is time that the soprano as well as the bass was heard in that voice. If there is any one word in the English language that I hate more than another it is the word male. I hate it almost as much as I do the word female. Rev. Jones, once introduced me to an audience as a female minister, and I afterwards non plussed that worthly gentleman by asking him how he was in the habit of introducing men who were clergymen, and if he ever introduced them as male preachers. Gentleman and ladies I want the ballot because I am a free born woman and it is reasonable that I should have it. The man that does not advocate woman's suffrage cannot for a moment stand upon a platform of justice.

"The principles of justice are deep, and will prevail as surely as God lives. If all the advocates of woman's suffrage, were to-day swept from the platform—if Lucy Stone, Susan B. Anthony, Elizabeth Cady Stanton, and all of our great leaders were gone, still our cause would triumph because it is based on justice.

"Fifty years ago there was only one school in which boys and girls received a co-education. Now a woman is recognized and honored by all intelligent and progressive bodies.

"You say the trouble lies with us women, that we do not have the ballot—that most, or many of us would not vote if we had the opportunity. That is just the way Adam did in the garden—he laid all the blame on to woman. Give us a chance and you will see those who say they do not want the ballot, and that they have all the rights they want, quickly arousing from their apathy and going to work to inform themselves how to vote intelligently and understandingly, and though our environments have hitherto caused us to know too little, we will show you that we know too much for wire-pullers and scheming politicians. I know what is going to trouble you at the next election, at the last campaign you had, salt, lumber and wool on the brain until the little brains you had went to wool altogether, at the next campaign it will be free silver, tin plate and the force bill.

"A young theological student once said to me, 'The Lord has so constituted the female brain that she cannot give a correct exegesis of the scripture.' I knew he was a theological student, by the exegesis—I replied that the Lord had so constituted our brains that we have gumption enough to get out of a profession when we find that we have not brains enough to fill it." Much more was said by this logical and highly gifted speaker, well worthy of recording but space forbids. After a fine musical selection—that highly gifted orator Willard J. Hull of Buffalo was introduced and fairly electrified the audience with his choice and eloquent words in behalf of women. He said it was his glad privilege to speak upon the suffrage question from the standpoint of a man. Among other excellent things which unfortunately we can not give in his own unique and poetical language, he said: "Where a man's heart is, there also is his work. I have been invited by Mrs. Skidmore—one of the most prominent noble self-sacrificing and efficient workers in woman's cause and of this glorious camp—to take part in the exercises of this day, and I am here. Cassadaga is making history with rapid strides, but no event in her history has advanced her so far in the march of progress and in the rythmic chime of glad hearts as the dawning of this day. All the spirit of reform is concentrated in the freedom of woman. So far as she is made equal with man there is advancement. Wherever history records devotion to principle, wherever there is humanitarian effort, wherever there is consecration to the good, the pure and the true, there is woman. I am proud to say that we are not making masculine Gods to-day, but weaving crowns for the goddess of liberty to all. We are shutting the St. Pauls out and inviting the St. Anthonys in.

"The best thing the Quakers ever did was to deify Ann Lee, and give to the world a mother."

The true mission of woman in all its different relations was elevated in a most eloquent and feeling manner. In speaking of those who oppose the suffrage movement he said: "The most audacious opposers to woman's suffrage are the men who have to eat cloves and caraway seed before they dare enter the society of refined women."

The North Western Orchestra, Messrs. Lillie, Lane and others did the musical in the program, most acceptably.

In the evening the grounds were literally ablaze with Chinese lanterns of various colors and patterns and torches, some fifty or more lanterns were hung in a semi-circle, near the Bailey cottage, making a very beautiful appearance. The Sunday evening dance was conducted wholly by ladies—Miss Clara Clark, Miss Libbie Turner and Miss Graham were floor managers, and no gentleman was allowed to dance except by invitation of a lady.

The music of the North Western Band was if possible, wore enlivening than ever. The back portion of the auditorium was crowded with spectators. There were more dance tickets sold than on any other occasion, and there was by far the largest company, who "tripped the light fantastic toe" with merrier hearts than ever before. The best of order prevailed and every body had a good time.

On Sunday, the 16th, fully 2,000 people were assembled in the auditorium and about it, and listened eagerly to the discourses of the day. Mrs. Cora L. V. Richmond occupied the rostrum in the morning and spoke in her characteristic, quiet and beautiful manner. Several questions were propounded and answered. In reply to "When are we likely to see the full enfranchisement of woman?" she said it would be when truth is accepted in its entirety, instead of one-half or fragment. That much desired time is coming much sooner than we have expected, but it cannot be furthered by appealing to externalities. It is a question of perception of principle. Just as soon as the spiritual basis is right the external will be right. The absolute and divine equality of all human souls is the basis of all truly moral teachings. Every child contains in embryo or essence all that the arch angel is made of and is the rightful inheritor of all opportunities for the unfolding of the same. Our obligations to one another is the recognition of every human being. Life and its relations cannot be adjusted upon the divine plan until this principle inheres and coheres in every heart. Subject for closing poem: "The broadest meaning of the word mother."

The session of the afternoon was opened by a beautiful and comprehensive improvisation by Mrs. Jenny B. Hagan Jackson on subjects submitted by the audience viz.: "Woman's day at Cassadaga;" "The coming woman." Upon the platform were the Hon. Susan B. Anthony, Hon. H. E. Parsons, of Ashtabula, who is brother-in-law of Senator Wade, of Ohio; Mr. A. B. French. Rev. Annie Shaw was also present through both morning and afternoon sessions. Hon. A. B. Richmond addressed the large and appreciative audience in the afternoon, taking for his subject "Is Spiritualism a Religion?" It was a review of the religions and conditions of the past, as compared with the present and a scientific and logical presentation of the facts in the spiritual philosophy and its high standard as a religious code of morals and spiritual unfoldment.

The lecture was followed by our wonderful platform medium, Miss Maggie Gaule. A large number of strikingly accurate tests were given, many of which were acknowledged with tearful eyes and trembling voices.

Sunday evening Madame Cole, of Jamestown, who is the greatest living contralto concert singer in the world, gave a concert in the auditorium, which was conceded by the large and highly cultured audience to be a brilliant, artistic and musical success. The most pleasing feature of Madame Cole's greatness and success in these concerts rests in the distinct and touching ennunciations and the peculiar sweetness of her voice, which not only portrays the artistic and ideal, but touches the heart and soul.

The opening piece, "Ruth and Boaz," commencing with "Where thou goest I will go," etc., captured every heart and called out the most enthusiastic applause. "Home Sweet Home," "Down the Old Lane," and at last the "Star-Spangled Banner" was rendered in a manner to arouse the emotions and awaken the patriotism of the most stolid. Special trains were run from the North and South and crowds of people came from both directions. The Northwestern Orchestra, of Meadville, interspersed the entertainment with some of their good pieces. Mr. Lane, of Boston, played the piano accompaniment and it was, on the whole, one of the finest entertainments—musical—of the season.

Monday morning, the 17th, being the third Monday in August, the annual meeting of the C. L. F. A. Board, for the election of officers, took place at the auditorium, the result of which will be appended to this. In the afternoon memorial services for the arisen friends of the last year were rendered in the auditorium in the most befitting and impressive manner. Mrs. Clara Watson, of Jamestown, Mrs. Cora L. V. Richmond, Mrs. Jenny B. Hagan Jackson, Mr. A. B. French and our worthy chairman, H. D. Barrett, were the speakers; Mr. J. T. Lillie giving the most delightful music. They each seemed inspired anew from on high and every soul present seemed to feel afresh—the presence—the sacred nearness and oneness of those who have passed through "the valley of the shadow" into the deeper depths of wisdom and love. This article has already grown so long we will forbear giving a more minute report of this sacred occasion, but we will gather up some of the bright sunbeams of inspired thought there presented and give to this paper in the future.

Monday evening was the happy occasion of a reception at the cottage of Mr. A. Gaston in honor and testimonial to our beloved chairman, H. D. Barrett. It

[Concluded on Page 8.]

STATE OF OHIO, CITY OF TOLEDO, }
LUCAS COUNTY, }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
[Seal.] A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucus surfaces of the system. Send for testimonials,
F. J. CHENEY, & Co., Toledo, O.
Sold by all Druggists, 75 cents.

Correspondence.

Onset, Mass.

Sunday, August 9th, opened beautifully, and the auditorium was crowded to the utmost with an intelligent and highly appreciative audience. The Middleboro Band favored us with a grand vocal and instrumental concert before the regular service of the day. The public meeting opened with song from the Onset quartette, after which Dr. Storer, President, introduced Hon. A. B. French as the speaker of the morning, who read a poem entitled "Swing Inward O Gates of the Morning." Mr. G. E. Russell, of the quartette sang "Rocked in the Cradle of the Deep," to which his deep bass voice was well adapted. Mr. French spoke on "The old and the new religion," substantially as follows: "Scientists tell us the law of Progression is permanent and unchangeable, and that a new changing law or order of evolution in progress is maintained, but I claim that by another dual law of getting and giving progress is universal and eternal. When old Egypt became too poor to lend and too proud to beg her race and empire began to fade, until now every vestige of her glory thas passed away forever. So every nation that has held to its old traditions and followed this old permanent and unchangeable law of progression has gone into oblivion. Greece and Rome with all their grandeur and selfishness are remembered no more. The Anglo-Saxon has been a race of progress, walking into the recesses where man had never looked, getting all he can and giving to others what he cannot utilize, not content to follow any line of work simply because his ancestry have done so before him. Any man who does this put him down as an "old fogy," an antique milepost upon the flowery highway of life. Any man living in the rude log cabin, riding in the lumbering stage coach, using the old sickle and wooden plough simply because his grandfather did so before him is an "old fogy.

"But the religious fogy is the one we have to do with this morning, one who believes in the old God of his grandfather and the absurd dogmas and creeds of the past. This old God was a Jewish one and guilty of many crimes and atrocities, which the laws of to-day would not allow. He is said to have created a world in six days and then repented himself that he had made man, and drowned nearly the whole race, delighting in the ravages of war, of famine and pestilence, that hundreds and thousands of his people might be destroyed from off the face of the earth. This God has gone with the log cabin, the old sickle and hundreds of other antiquities buried under the progress of religious thought. The world has not passed into atheism because the old Jewish God has given place to another. There is no such thing as atheism; there is an eternal wisdom behind all the changes which are taking place. Science tells us of progress, or "persistence in a given order," which is true in nature, where power and force are retained and nothing is lost, but all is subject to the eternal utility of nature. We have higher thoughts of the infinite. Man is led out by the love of the mother for her offspring to that of the infinite man, the noblest work of creation. All nature speaks of the Infinite, not a God of cruelty, but governed by the all-controling and all-absorbing power of infinite love.

"Another personage in the old religion has passed away: the old "theological devil," whose origin I have never been able to find until I hear from him making war in heaven and being cast out into the subterranean abode prepared for him and his angels. He has been a prominent figure in all the old religions—a *kind of chief of police* in every orthodox church. The church has nearly annihilated this old devil, but they are not magnanimous enough to give him a decent burial.

"The devil of the new religion is the spirit of evil within. There is in the world evil and good, the one positive and the other negative, and religious thought is balanced thereby. However what was once thought to be evil is becoming many times our highest good, and we should be slow in saying what is evil. Let us say that evil is negative, good is positive, and the broader we grow the more charity we shall have.

"Another thing, the old hell of theology has passed away. The ministers were supposed to know just who had gone there, and if called to attend the burial of a son who had died without a "change of heart" they could go with the mourning mother to the gate of this yawning gulf and point out by suffering its eternal torments. The angels have wept over these things and rejoiced in their disolution.

"The "old resurrection" is also a thing of the past. The physical body distorted by disease, crippled by infirmity of age; this identical body to come up in the resurrection was something I could never quite understand; how old age, bent and crippled, the maimed, the halt and the blind, walking upon canes and crutches were to come forth, was a mystery.

"That doctrine has given place to the grander teachings of the spiritual philosophy, that at the gateway of death we are raised from our bodily environment, coming out in beautiful spiritual bodies clothed in immortality.

"Again, the "old judgment" also has passed away, and under the new religion you and I are in judgment every day before our fellows—judged right here by every act of our lives and by that which is within us. We have also outgrown the old idea of inspiration. We deny that all inspiration is found within the lids of the old Jewish Bible. Inspiration is here and we are continually drinking from the same fountain of inspiration, out of which a Peter, James or John drank ages ago. Nature is full of inspiration, humanity abounds in it, and childhood is all aglow with its inspiring power.

"Once more, we have outgrown in the new religion the old fearful idea of death, and are beginning to see that death is our friend, opening the door to a grand and beautiful life of immortality. Much as I rejoice to live here and enjoy the grand beauties of nature and the fellowship of earth, I am ready to lay aside this mortal form and step out into the grander and more sublime realities of a life enduring and immortal. The old, miserable, dingy heaven where only a few favored can enter has passed away and given place to a heaven here all around us. Doing good to others is heaven. Love for the entire brotherhood of man is heaven, and we make it as we pass along. All the old dogmas and creeds of the old religion are passing away and fast being replaced by a new religion which opens to us the truth of a continuity of life, and a future sublime and eternal."

Mr. French closed by asking the young men of to-day whether they will come with us and follow in the wake of the car of progression or spend their lives among the tombstones of the old religious creeds. A unanimous vote of thanks was given the speaker for his able lecture, so full of instruction.

Afternoon service opened with "Hear Our Prayer," finely rendered by the quartette. Hon. A. B. Richmond, of Meadville, Pa., spoke on "Is Spiritualism a religion." Answering that by duties performed to our fellow-men Spiritualism is a religion, but not a creed. The religions of the past ages were the offspring of the different eras which produced them. The better have lived, the poorer have passed away, while the best is being developed in the present age, when mankind first heard the spirual forces they applied them to invisible representatives, so hundreds of gods have become the objects of worship.

The ancient religions were formulated upon the superstitions of mankind, yet they had a restraining power. It was necessary that there should be this restraining power. The word of the priest, surrounded by his iron-clad retainers, drove many of his devotees to prison and death. The anathema of the Romish church and its priesthood was more fearful than death. Cursed by the authority of Almighty God, the Virgin Mary, all the Apostles, holy martyrs, holy elect of God; cursed in every portion of the body from the hair of the head even to the toe nails; cursed in every act of his life whether eating or drinking; no wonder that the church gained such power over its ignorant devotees. Hundreds of curses, horrible in detail and awful in their fulfillment. This horrible belief in the supremacy of the pope has been and is universal in the history of the Romish church, and the superstitious belief in its power to protect the innocent and punish the guilty was the restraining power of the oppressed against the oppressor. Martin Luther in breaking away from this gigantic power and inaugurating the reformation came under the terrible curse of the church. John Calvin, John Wesley and a host of others fought most bravely against this religious despotism. True heroes, they conquered a foe whose only weapon was superstition. The religion of the reformation was an advance over the past. War was the result of the conflict between ignorance and reform, but this religion was the one for the times and adapted to the necessities of the hour. As mankind advanced his right to religious freedom became more and more apparent and we now have the conflict between science and the old religions. Science cares nothing for religious creeds, has no respect for churches or cathedrals, but is after the facts which its research may develop. Science says there never was an Eden; never a fall of man, consequently never a need of redemption.

The church has resorted to torture convince the followers of science of their error. Theology denies the facts of science regarding geology. Spiritualism is the only rational religion and I give a brief synopsis of its doctrines. It asserts positively the immortality of the soul, a life where all our hopes are fulfiled in a never ending future, it annihilates all the dogmas and creeds of the church and the idea of a vindictive God who delights in the sufferings of the creatures which he has made. It believes in the complete and entire brotherhood of man. The speaker compared the beliefs which the church had in the miracles of the church in past ages with their want of faith in the miracles of to-day. Spiritualism has in it no malice and believes in doing good to all. Spiritualism then is the only true religion of earth.

William Fletcher at the close gave a very interesting discriptive seance at which several well-known spirits made their presence known and were recognized. In the evening a benefit concert was given in the Spiritual Temple by the Middleboro Band. Private circles were held by several of the many gifted mediums, and a public test seance was held in the pavilion; over which Mr. F. A. Heath, presided and tests were given by Mrs. Kate R. Stiles of Boston, Mrs. Dr. Mary Wright of New Haven, Vt., and Mrs. Lillian Woods. MASSASOIT.

Sunapee Lake Camp Notes.

Tuesday and Wednesday, August 11th and 12th.—The Ladies' Aid fair was in progress. It was held in the pavilion which was handsomely decorated with evergreens and Chinese lanterns. A most satisfactory sum was realized from the sale of the fancy and useful articles donated, among which were two handsome oil paintings which were sold in shares, strange to relate both were drawn by the same person —Mrs. Julia Morrill. She was warmly congratulated by her many friends who were much pleased at her good fortune. She tells me that for the last eight years she has attended the campmeeting and though she has always taken chances in everything at the annual fairs she has never drawn anything before. A gentleman of the colored persuasion, who was manufactured by one of the ladies on the ground, caused much merriment and brought a good price, but space forbids an extended description of the many pretty things with which the tables were loaded, so will only say they looked very handsome filled as they were with ornamental and useful articles. The ice cream and cake tables were well patronized. I would say that the ice cream was donated by Mr. George W. Blodgett, owner of the grounds, to whom the ladies are indebted for many favors and who was ever ready to aid them in their efforts to make the fair a success. An entertainment was announced for the last evening of the fair, but owing to lack of time was postponed, and instead a short time given to dancing which was greatly appreciated by the young folks. Prof. Maynard and his wife, of Boston, arrived upon the grounds Wednesday morning and during the evening gave some of his wonderful piano music. The Professor has been blind from birth, but no one would suppose it as they watch his fingers fly over the keys and listens to the entrancing melody he evokes therefrom.

Thursday, August 18th.—The meeting to-day was held in the grove. The afternoon was perfect and the auditorium filled with an interested audience that listened with pleasure to Prof. Maynard who spoke on the method employed in teaching the blind, the various branches of education; some amusing accidents and incidents in his own experience were related. In closing he sang and whistled the "Mocking Bird," as arranged by himself, and for a time it seemed as if the grove was alive with unnumbered songsters, so natural were the notes that the very birds themselves might be deceived. The audience evinced their pleasure by loud and long-continued applause, and not desisted untill the Professor repeated the charming song.

In the evening the social dance in the pavilion was in order and like those preceding it was well attended, the music was fine and much enjoyed by those who came merely to look in. Prof. Maynard played several waltzes by request. The National Developing Circle met at the Churchill cottage. Miss Maria Holmes, of Concord, one of the members of the circle, was present. Blackfoot and other spirits manifested their presence with great power.

Friday, August 14th.—The meeting was held in the grove. Sunshine and sweet breezes, laden with odors of the pines and blossoms have made the day one of beauty. The lake has been covered with row boats and sail boats. Parties were seen starting out all day to fish, or to the sandy shore to bathe, or out for a row or sail, everybody intent on enjoying the weather to the utmost.

Mrs. Craddock, of Concord, was the speaker of the afternoon meeting. She took for subject, "What good has Spiritualism." At close of the lecture Mrs. E. K. Morgan gave some very good tests that were well recognized. In the evening was the most interesting of the many pleasant conference meetings held this season. The Rev. Squires, a Universalist clergyman, of New Haven, Conn., who was present at the invitation of Vice-president Cobb, made an address of some length. His remarks were entirely in keeping with the teaching of Spiritualism. Some have even gone so far as to say that his brief talk was as good a spiritual lecture as any we have had. Be that as it may, he certainly is a gentleman of advanced thought on all the important questions of the day. Nationalism has also found a friend and earnest advocate in him. So interested is he in the movement that he has organized a Nationalist's Club among the members of his congregation; also gave a course of lectures last winter on that subject, taking Bellamy's Looking Backward, and speaking on each of the new methods employed in carrying on the government as depicted in that wonderful book.

At the Conference Friday evening Dr Richardson, of Charlestown, greeted his old friends at Sunapee once more. He has received a most cordial welcome from everyone. Sunapee Campmeeting would not be quite complete did not Bro. Richardson make his appearance among us. The meeting was closed with remarks by Mr. Cobb, who spoke on "The evolution of religion."

The Saturday night entertainment consumed the evening hours; it was the best of the season. Prof. Maynard kindly assisted. The singing was fine, also the readings. Dr. H. B. Storer, who came to-day, was warmly greeted by the audience. He contributed a beautiful poem by Alice Cary. Mrs. H. S. Lake also arrived on the evening steamer. She was met at the wharf by a delegation of friends who escorted her to the hotel. She is to give the lecture at the morning service to-morrow.

JANE D. CHURCHILL, Sec'y.

Haslet Park Camp.

Everything is moving off quietly and pleasantly here. We have had since I wrote you last grand lectures from Lyman C. Howe and Mrs. Adah Sheehan. Mrs. Mary C. Lyman has just left us, after more than a week's stay. She gave us exceedingly fine lectures, and was always ready in the conference and mediums' meetings with words of wisdom. Miss A. E. Sheets gave us one very fine lecture, and has added to the interest of the conference meetings, and deserves all the praise betowed upon her. We have more mediums than at any other season, and the manifestations are excellent.

The Mediums' Protective Union held its annual meeting August 23d, and elected the following officers: Dr. A. W. Edson, of Lansing, President and Treasurer; Mrs. H. N. Read, of Lansing, Vice-president; Effie F. Josselyn, of Grand Rapids, Secretary, and Mrs. A. Anscomb, Detroit, re-elected on the Board of Directors.

THE BETTER WAY is highly appreciated here, as it is everywhere, I believe. Yours in the work, E. J. E.

Vicksburg, Mich.

Through th earnest efforts of Mrs J. Fraser, Mrs. D. F. Smith and others, our eighth annual campmeeting is destined to be a satisfactory success. A large number of tents are already pitched and daily new arrivals. Mr. Alfred Keyser, a veteran pioneer in Spiritualism, is chairman, and fulfills his duties admirably. The first Sunday, the 9th opened auspiciously. The attendance was large, and many came in carriages from the country and adjacent villages.

A conference at 9 a. m. was of special interest and well attended. At 10:30 a. m. Dr. U. D. Thomas, of Grand Rapids, lectured on the subject, "The True Status of Spiritualism." Spiritualism was beautifully represented as becoming a universal temple in which all nations would soon come to worship; a temple founded on the mighty pillars of science, philosophy, history, religion, and most central and firm, revealed truths from spirit life. The relation of these mighty pillars to one another and to humanity was forcibly and logically demonstrated. The clasping hand of the present age of thought, with spirit revelations, was beautifully pictured. Contradiction should be resolved into harmony by controling underlying forces. Man should prove his morals the standard of his eternal vigilance, and should study history, science, philosophy and spiritual laws, work for the unfoldment of humanity by the knowledge attained, by that which is attainable, and by the work already done, until spiritual knowledge shall come as it is in spirit life. The preceding is but a few thoughts from the doctor's lecture. He is a forcible, logical eloquent speaker, and his discourse was considered by many to be superior to any ever given there.

At the close of the lecture the doctor was given the subjects, "Harmony" and "The Real and the Ideal" for poetic improvisation. The poems imrovisedp were of a high order of inspiration, beautiful in thought, showing that in Spiritualism there is harmony, and that the real and the ideal are both true. The poems were followed by tests, the nature of which was the description of deceased friends of many in the audience, cause of death, also dates and business matters. The tests were given rapidly and acknowledged as correct.

At 2 p. m. Mrs. Annie Orvis, of Chicago, occupied the rostrum. Mrs. Orvis is a lucid and earnest speaker, presenting her thoughts in beautiful language, and held her audience in rapt attention. Her subjects were selected for her, and she discoursed upon them in a manner highly instructive and satisfactory.

At 7:30 p. m. Dr. Thomas lectured on the subject, "The morning gate of life no brighter than its evening gate." The prominent thoughts were most beautifully given, showing that there is no death, all is changed to a more perfect and beautiful unfoldment. Accurate and impressive tests followed the lecture, of the same character as after the morning lecture.

The auditorium was crowded with angelic vistors, and the doctor seemed enraptured with their inspiration; so with the loved of spirit life, and of this we closed the happy, blessed day. YOUR READER.

The Liberal, Mo., Campmeeting.

This is the third day of the meeting, and its beginning is a success beyond anticipation. The music is worthy of more than a passing notice. There were present the Lamar Cornet band, sixteen pieces, Lamar Orchestra, thirteen pieces, and the Fort Scott Ladies' Band, thirteen members. If any campmeeting in the country has beaten this for music, we should like to hear from it.

The exercises on Saturday were the flag raising, at which Mr. Walser, Mr. Underwood, Miss Cora M. Carpenter, J. Clegg Wright and Mrs. Orvis were the speakers.

In the evening there was a successful public dance. The Japanese lanterns that were profusely scattered about the grounds lightened the effect of the scene without.

On Sunday Miss Carpenter lectured in the morning, Mrs. Orvis in the afternoon and Clegg Wright in the evening. The beautiful octagon celestial dome that will seat a thousand persons, was nearly filled. All the people from the surrounding country, within driving distance, came in.

Miss Cora M. Carpenter is truly a child medium, but she is one that the world will hear more from, not only as a lecturer, but as a platform test medium. Mrs. Orvis captured the camp in her first speech. Clegg Wright said he had lectured eight times that week before arriving here, but he well sustained his reputation as an orator. Mrs. Petitt, the Vice-president, is very successful as one of the leading singers, and Mr. Underwood, the President, from Springfield, Mo., is a genial and impartial man, that seems born for the place. I want to say of Mrs. Walser that she can turn off business more rapidly and do it easier than three-quarters of the men.

Sunday afternoon at 5 o'clock there was a public mediums' meeting, which gave entire satisfaction.

To-day (Monday) the forenoon is given over to washday. This afternoon the lectures commence again.

Next Sunday (23d) there will be the same speakers as on the first Sunday. On the last two Sundays we shall have Lyman C. Howe and Mrs. Jennie B. Hagan-Jackson. Of the mediums there are already present Mr. and Mrs. Aber, Mrs Porter, the mother of Miss Carpenter, Mrs. Smalsig and Mrs. Miller. All of these give successful private sittings. Mr. Foster comes the first of September, the others are expected along daily. The campers all express surprise that so much has been done for their comfort.

E. W. BALDWIN, Sec'y.

Parkland, Pa., Camp.

This is one of the oldest spiritual campmeetings. Formerly held on rented grounds at Neshaminy Falls; it now occupies its own grounds four miles further down Neshaminy creek. The place is named Parkland, and is worthily so entitled. It has truly been made a park, but possesses with it the many features of a summer resort.

There is an elegantly furnished hotel, beautiful cottages in great number, a splendid pavilion for amusements and lectures, a dining hall, refreshment stands, a razzle dazzle and a carousal for the young folks, and numerous row boats, which are liberally used upon the beautiful creek, upon which a ride is enchanting. Pleasure abounds! There is here no chance for bickerings and jealousies. There is too much pleasure for that. The lesson is valuable; find pleasing occupations and lay aside all idea that the world needs you more than any other person and seek to get the benefit, of which the word teems.

The spiritual exercises are not lost sight of. There are two lecture meetings on Sunday and one each Tuesday and Thursday. Then there are some seances, harmonial conferences, children's lyceum, concerts and other exhibitions.

This camp season lasts three months, hence the program is liberal. A change of speaker and medium is made weekly, and requires fifteen of the most talented platform workers to fill the requirements. Surely this corporation can well lay claim to be the National Spiritualists' Camp.

The last year has marked an era of great prosperity and improvement. We scarcely recognized the place. No one can find a better place to combine pleasure and profit. The Spiritualists everywhere should include Parkland in their summer itineracy. The location is on the Broad Brook Railroad, midway between Philadelphia, Pa., and Trenton, N. J. The train service is ample, bringing and taking crowds of people nearly every hour.

Mrs. Kates and self have enjoyed a pleasant engagement at Parkland, dating August 16, 18 and 20. We were greeted by large and cordial audiences. The musical services were inspiring, embracing a splendid orchestra and a well-trained vocal quartette. Even as our services has been appreciated, so do we feel pleased with the courtesies and liberality of the Parkland management. We are glad to be so near and be in touch with a spiritualistic enterprise of so much promise.

G. W. KATES.

Ashley, O.

The camp meeting held at Mantua Station, O., from July 19th to August 9th, proved a success, for a new camp; it more than came up to our expectations. The speakers and mediums all did their parts well. The attendence from the opening to close was fair, all things considered, and on Sunday a very large audience greeted our speakers. The society owns the ground and sixty or seventy lots were selected and taken with a view of building cottages thereon. The camp was dedicated to and in conformity with their charter, which reads: The purpose for which said corporation is formed, is not for profit; but for intellectual, scientific, ethical, spiritual and religious or educational culture. The name of Maple Dell was given to our camp whichis very appropriate. In honor of Miss Clair Tuttle, the north west part of the grounds were named Mount Clair. She selected a very charming spot of gound on the top of this little mountain, and said we will build a nice cottage here this winter so that father and mother can come here and rest on next camp session, and in these sweet woods a volume might be written. A tear dimmed the eye and her child like voice trembled, showing the struggle that her soul was undergoing as she thought of home, father and mother.

It would not be out of place to say that Miss Clair Tuttle is the daughter of Hudson and Emma Tuttle of Berlin Heights, O. Miss Clair as actress and Lew W. Gleason as actor and manager have contributed very largly to the success of our camp in their dramatic entertainments. Upon my arrival here, I found that the friends and co-workers were chained to their duties, and things had been put in prime order for the session which opened Sunday, August 23rd. The prospects are so far that this camp will be a success, and we invite all true Spiritualists to come and join in this good work and help make it a permanent yearly gathering. The Big Four Route, will make a rate of one fare for the round trip from Columbus, Springfield, Crestline and intermediate Stations, Tickets good going on regular trains each Saturday and Sunday during meetings, good returning until following Monday. Parties of ten or more coming to our camp, can get excursion rates by applying to the station agents along the line of road, on which you live. Parties wishing tent or rooms for a few days would do well to write before coming, stating their wishes. D. M. KING, General Manager.

Cincinnati, O.

The Ladies' Aid met in the G. A. R. Hall on Wednesday evening, August 19th, with President and Treasurer present.

The President wishes me to inform the members of the Aid that Wednesday, Sept. 2d, there will be an important business meeting, and we hope to see every member present. The ladies of the Aid should bear in mind that each and every member is interested in all the business pertaining to both Aid and the general society.

So ladies do not fail to be out in full force on Wednesday, September 2d.

PLYMOUTH WEEKS.

Although last Sunday evening's services were interfered with by the weather, Mrs. Kibby interested her audience to the satisfaction of all, some twenty tests being given and recognized. To enable others an opportunity of attending, G. A. R. hall, 115 West Sixth street, will be opened next Sunday, both afternoon and evening, at 3 and 7.30 p. m.

B. & O. S. W. Excursions

To the Valley of Virginia, August 25th, September 15th and 29th.

No section of the country is attracting more nor receiving a more steady substantial boom than the fertile Valley of Virginia, and the Baltimore & Ohio Southwestern R. R. offers three remarkably low-rate excursions on August 25th, September 15th and 29th, tickets good returning thirty days with stop-over privileges east of Parkersburg and all parties desiring to purchase homes, make investments or travel for health or pleasure, should take advantages of those opportunities.

For full particulars, address O. O. McCarty, G. P. A., Cincinnati, Ohio, or M. V. Richards, Land and Immigrant Agent, Baltimore, Md.

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CLINTON
CAMP MEETING,

The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON, IOWA, commencing August 2d and closing Sunday, August 30, 1891.

The following first-class talent has been secured for the season, affording a golden opportunity for investigators:

SPEAKERS:

Prof. J. S. Loveland, Mrs. R. S. Lillie, Lyman C. Howe, Mrs. Adah Sheehan, Prof. W. F. Peck, Mrs. A. H. Luther, Rev. T. W. Woodrow.

MEDIUMS:

Full Form Materialization—Mrs. Effie Moss, A. Willis, Mrs. Bessie Aspinwall.
Slate Writing—Mrs. S. F. DeWolff, Mrs. O. A. Blodget.
Psychometrists—Dr. J. C. Phillips, Prof. A. B. Severence.
Clairvoyants—Mrs. A. H. Sain, Mrs. Mary A. Tussey, Dr. O. G. W. Adams, Dr. Truman Babcock, and many other Test, Business and Healing Mediums will be present.

Frank N. Foster, the spirit photographer, will be present the entire season.

Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily.

All will be made welcome and everything possible done by the management to make everyone comfortable and happy.

For circulars or additional information address L. P. Wheelock, Supt., Box 2273, Moline, Ills., or Will C. Hodge; Secretary, No. 7 Centre avenue, Chicago, Ills., until July 20th; after that date to Mt. Pleasant, Park, Iowa. 8-8

MR. & MRS. F. N. FOSTER,
Spirit Photographers,
No. 372 CLARK STREET,
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Sittings, daily, except Saturday, from 10 a. m. to 4 p. m. We are permanently located in Cincinnati, and are prepared to give sittings for spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. Foster, 372 Clark street, Cincinnati, O.

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The Spectacles that I send are large eyes, mounted in a FINE STEEL FRAME.

Sent by mail in a nice wooden box—Loss or breakage at my risk.

State how long you have worn glasses; or send me your address and I will send full directions and illustrated circular, how to be fitted by my New Method of Clairvoyant Sight. Price of spectacles, $1.10. Address B. F. POOLE, Clinton, Iowa.

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Send 10 cents to Dr. R. P. Fellows, the noted specialist, for his "Private Counselor"—a valuable book for young and middle-aged men, suffering from a Life-wasting. Disease, as the result of youthful follies, indiscretion and excesses in maturer years. It sets forth an External Application—A POSITIVE CURE, as it matters not how long standing, how hopeless, or how many remedies you have used. The book is worth many times its cost, and should be in the hands of those seeking A SPEEDY AND PERMANENT CURE. Address Dr. Robt. P. Fellows, Vineland, N. J., and say where you saw this advertisement.

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If you have rough, freckled or blotched skin, or if black-heads disfigure your face, it is certain that some of nature's laws have been violated.

Do not use any soap, however delightfully perfumed, which leaves a greasy feeling on the hands. Such soaps contain free oil, which, as the soap ages, becomes rancid and poisonous to a delicate cuticle, and which rinsing with plain water will not easily remove.

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Use ALBA-DERMIS, an elegantly prepared and perfumed antiseptic lotion, without grease or gum, which, being absorbed by the skin, leaves no residue on the surface, acts as a tonic, and assists nature to maintain health.

Alba-Dermis can be used with any face powder.

DIRECTIONS.—After well rinsing off the soap and drying with a towel, apply the ALBA-DERMIS with the hands and gently rub down dry; then, if desired, apply powder. For black-heads, dissolve two teaspoonfuls of [illegible] a half pint of water and wash the [illegible] using a soft hand brush; rinse well [illegible] DERMIS as above. Repeat every [illegible] black specks are gone, then use A[illegible]

Sold by druggists. 25 cents; [illegible]
Manuf'd only by J. S. EVANS,

Satisfaction Guaranteed Catalogue Sent Free

Ladies' Department.

Written for The Better Way.

SPIRIT LORD BYRON.

LYDIA R. CHASE.

By many good and right thinking people it has been regarded as the mistake of the life of Mrs. Stowe that she lent the prestige of her literary genius and fame, to a gross attack upon the personal character of a man whom the world had long delighted to honor as one of the brightest lights of her modern history, and who by the law controling excarnate beings, was unable to defend himself through any channel that world had grown to recognize as having an existence.

It seemed to them like taking an undue advantage to write such words of a human soul which had lost its visible power over the material realm in which those sins were said to have been committed, and whose lips were therefore sealed to any extenuation or denial of the same.

To-day another pen is dipped into the ink of denunciation; following with its keen point that glorified spirit even into the realm of infinite growth and possibility, and seeking to cloud by its criticism the mediums through whom he may find channels of expression; and it would seem to be time for some one to "rise and explain" the real drift of the teaching of Lord Byron, as a spirit, which have been characterised by unusual depth and purity as given through the only mediums known to the general public as having been inspired in their work by the genius of his great and masterful soul.

Two aged, honored and well-known public teachers more than thirty years ago gave whole lectures in poetry, claiming to be unconscious trance mediums under the control of that spirit, and whose utterances were as pure and symmetrical as any ever listened to; and in these "latter days" he expresses his great thoughts through another instrument, claiming to have a mission to fulfill to humanity because of the mistakes he made while in the mortal body for which he must, by an unerring law, atone.

The insinuation that his teachings are pernicious, and that he seeks "to justify his own past conduct upon the sensual plane" is best reputed in his own spoken and written words, in which he affirms most positively and unmistakably, as his destruction from his own experiences and observations as a mortal and as a spirit, and in reference to the relations of men and women upon the plane of mortal life; that such a life as he lived upon the earth can result but in one way; namely, untold misery and self-degradation. Hence, it is that he seeks from the heights to which his lofty soul has climbed in its nearly eighty years of life in the realms beyond, to lift the suffering souls and bodies of those whose eyes are yet "clouded by the clay" of the exterior and sensuous sphere he once inhabited.

In a little book written by him through a chosen instrument in 1887 and published in 1888, appears the strongest and most positive refutation of the charges made against him and his medium, as to his attitude toward the vital question of personal purity in the most sacred relation between man and woman.

To those to whom the word "love" suggests impure thoughts unless it be sanctified by the church or legalized by the State, and in whom the finer moral sense has not yet been awakened which must necessitate the living "above the law" of ethics; and to be a law unto him or herself in the stricter rules of righteous living—those to whom the word "love" signifies lust, and "freedom" license—the little book referred to above will be a revelation, and, it is devoutly to be hoped, an education. Its title is "The law of conjugal love—A woman's book for man."

To the Editor of The Better Way.

HER IDEAL MAN.

Expect us to depict our ideal man! How would we dare, when so many brave mortals in male attire are stalking through the land, and we would make enemies of them all; for does not each and every one think himself woman's ideal? Ah, no indeed, we would not think of defining our ideal to so many. It would only be a stray shot that would fail of striking the mark and might only strike a fence post after all, and then the indignation of the rest of the stalwarts, too much.

And man, so exalted in his own idea, "monarch of all he surveys." I actually read of a man, in your paper, too, who made the remark that if he had been God he would have done so and so. Egotistical man, who cannot tell of his own creation. Slaves were kept by the iron will of man in ignorance. God's work cannot be changed and it was never intended in his plan, to make of one man a slave and another a prince, and 'tis only that man does this through his own ignorance.

If he but submit to the will of God,
For man's perfect plans are by God laid out;
[illegible] he rebels, let his traitorous heart rise
[illegible] thinks it reaches to the very skies,
[illegible] infinitesimal man is Lord of all,
[illegible] God and cannot fall.
[illegible] and bows and feels very great,
[illegible] high and exalted state,
[illegible] man, poor mortals late,
[illegible] just a little too late.

picion
Cassadaga
every true reli
form that the wo
when she sits sid
equal with him in

In his own comprehension he ought to have been made before his creator, and then he could have seen how all things were created.

AUNT FANNIE.

Written for The Better Way.

LOVE.

BEATRICE FRENCH.

Wander, O, wonderful artist, through the idyllian land of thy fancy, where light and shadow, color and form in heavenly harmony blend, with thy cunning skill portray untill the dull, cold canvass is all aglow with life and beauty. Sing, O, poet, sing thy sweetest songs, songs that had their birth in heaven and will echo on earth forever, and thou musician from thy harp of gold let loose the prisoned waves of sound—now tremulous as a moonbeam's kiss on the dark, brown cheek of mountain rill, then joyous as the sound of a lark when o'er a world of flowers the sunshine smiles till the soul pants to free itself from the body's siren spell, to float away on thy waves of melody.

O, spirit of the beautiful that wrapped the soul in flames, but the glimmer of thy genius fades before the mighty power of the old magician love. Love touches with its jewelled hand the peasant's lowly hut and lo! it is a palace fit for kings and queens. While a palace, though it is rich with gold and gem and draped with tapestries, wrought by patient hands mid dim old convent walls is a den not fit for beast. As the sun is the life of this universe that warms and tints and glorifies, that bids the seasons roll in varied change, that gives the buttercup its robe of gold and under whose kisses the wild rose flushes pink and exhales a perfume as sweet as the breath of the wind, breathing o'er tropic isle; so is love the sun of the soul, the great sun of the little universe of home. Upon the heart love paints fairer pictures than a Raphael or Titian ever dreamed in their most bewitching fancy. Before love's lightest word, the poet's lips are dumb; the sweetest music discord. Love fills life's path with flowers more fragrant than all the flowers of earth, more radiant by far than all the gems of ocean wave or all the stars of sky. O love, the one flower we grasp from the desert of life, thou art a bohemian, free as the song of a bird and yet thou art a bond for those, too, must bow thy bright head to immutable law, but sweet is thy yoke, for if free we roamed Elysian fields, back to our chains we would gladly come to be a slave to thee.

Written for The Better Way.

AFRAID TO DIE.

FLORENCE E. ALCOTT.

While tenting on the old camp ground—at Neshaminy—during the latter part of the summer of 1885, towards the close of a hot August day, a few friends still lingered around the tent of the "Spiritual Advocate" whose earthly cognomen covers the individuality known to us earth mortals as Mrs. Adeline M. Glading. Mrs G. was sitting in a somewhat reclining position near the entrance, and while we were talking over some minor events of the day, it seemed she was fast drifting into one of those dreamy moods that so well fit her delicate and sensitive nature. She apparently was gazing out on the beautiful landscape that was undergoing those glorious changes and transformations of form and color from the rays of the setting sun. The point had almost been reached known as the twilight hour, where the lover of nature feels to its fullest extent that enrichment of soul and exaltation of spirit that will long be remembered when both tongue and pen—in its praise—are silent. At this point one of the little band assembled was telling of an individual who was terribly afraid to die. The words had hardly left his lips when as as a kind of refrain, they were taken up again—in about the same phraseology—by Mrs. G., who had now passed under control of an old Arabian,—one who shines as a jewel in her crown of spiritual controls. After some seven hundred years of our method of computing time, this ancient philosopher of oriental type, surely and distinctly said "afraid to die; should the flower be afraid to part with its perfume; should the ocean be afraid to give up its vapor, so that the raindrops might refresh the earth, should the germ of life refuse to spring up in the flower which had been hidden in the bosom of the earth and refuse to gladden the eye of humanity; or should the vine refuse to yield up its medicinal sap, and by thus doing forestall its mission? If so, then we can understand why a man should be afraid to die."

This bit of moral philosophy, woven in with such tender sentiments, seemed adapted to time and place, and may be regarded as exemplying a fulfillment of a thorough spiritual condition rarely found in this restless age, when mediums are frequently hedged in by the strong, positive element of those who wish to make the spirit world play second fiddle to their inharmonious natures, and at the same time pour a flood of golden spiritual light upon them, that may not be recognized or appreciated for want of an innate or cultivated spiritual receptivity.

On another occasion at the winding up of a pleasant seance, a remark was made by Mr. G., before Mrs. Glading had fully come out from under control. "Hoolah," took the helm and answering the question in regard to her medium, said: "Her body is yours, according to the laws of the country, take good care of it and make it a polished mirror upon which we can, from the spheres above, reflect the stars of heaven."

Written for The Better Way.

AS I SEE IT.

ELLA E. MERRILL.

Is it any marvel that strangers to our phenomena, gape and laugh at its productions when at the close of some infelicitous, or irrational communication, or shallow discourse is appended the name of one of earth's most brilliant decarnated spirits, and desiring always that its highest purport be ever exhibited for its most rapid spread among an ignorant, tortured humanity, I positively blush at such displays. I am not disposed to personalities nor mankind's criticism, only to advocate earnestly, at all times, what seems to me the best, and to hint at seeming errors.

Why not take whatever appears to come higher sources in a thinkful, earnest spirit, spreading it as far and wide as possible, leaving its origin with the source and tide of all truth.

As we imagine for a moment that a thrill of earthly vanity runs through these lofty minds who have so kindly lent us of their advanced lore, when we ascribe any theory or so-called fact to them! It cannot be! On the contrary, were I the communicating spirit who had to shoulder all the wild idiosyncrasies that our press and seance rooms are made the recipient of, I would as soon as possible, flee to some other planet until I felt assured my memory had passed into oblivion!

Why mention any name in connection with any inspirations, no matter how genuine, nor how appropriate. They who give it are in turn inspired by others. Behold how far-reaching the chains.

The ideas we promulgate, the lives we live will have more weight with thousands who long for what we can give them, but who would stagger and retreat at the authority so many mediums now offer them. O, let us put the power with our deeds into one hourly influence, and not seek to save the world and build to ourselves renown through another's glory.

Written for The Better Way.

OUR HOUSE.

MARY BAIRD FINCH.

(Extract from an unpublished poem.)

* * * * * * * *

I see the broad, low-raftered room
With its air of holiday,
And windows in their summer bloom,
Where a bird fell dead one day
In the red apple half of a juneberry tree,
His song was a madrigal, joyous and free.
But drifting in at the open door,
A fair, false light was the farther snare
That made his prison wall—vain, vain
His shutting flight thus sped;
Breasting the waves of light and air,
A brown thread weaving the sunlight there
Dropped 'mong drifts of snowy bread—
We mourned in tears—"dead, O, dead!"

Could our mother who bore with gentlest hand
Not find him again in her spirit land?
Where the tenderest of all the tender words
Are given the mothers, the children and birds—
For birds may dwell in the heavens I have planned

(This in regard to one who was lost at sea.)

* * * * * * * *

Under the rafters red and old
His little chest in the chamber stood
With a mist of dreams in the yellow wood

* * * * * * * *

But strange lights fell on our own chamber floor
And rafters overhead,
And touched the chest by the chamber door,
The chest of the gold and red
That held his sword and training suit,
His dark-blue cap and a voiceless flute;
Yet his drum that held by the scarlet band
Was sounded thrice by an unseen hand
As th' wind swept wires of a broken lute
Hope's anchor flashed from the ocean grave,
Her voice upborne from the ocean cave,
And the song that rose from the pealing drum
Was "peace, sweet peace, I come! I come!"

Written for The Better Way.

MY IDEAL MAN.

MINNIE E. BAUGH.

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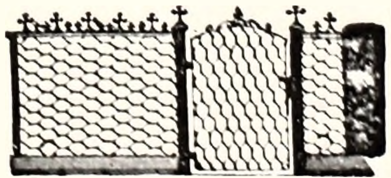

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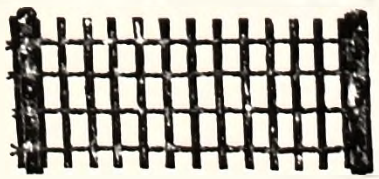

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TIMELY TOPICS.

L. BUCKSHORN.

During the last session of Congress, Hon. W. J. Connell, of Nebraska, introduced a bill which provides for the pensioning of the emancipated negro, having been drawn up by ex-Mayor Vaughn, of Omaha. Frederick Douglas, writing to Mr. Vaughn, endorsing the measure, says he was at first somewhat amazed and startled by the apparent impracticability of the measure, but the more he considered it, the more practical it seemed. The nation, he says, as a nation, has sinned against the negro. It robbed him of the reward of his labor during more than two hundred years, and its repentence will not be complete until, according to the measure of its ability, it shall have made retribution. It can never fully atone for the wrong done to the millions who have lived and died under the galling yoke of bondage, but it can, if it will, do justice and mercy to the living. There could be, it seems to us, no measure devised that would more seriously operate as a positive injury to the negro race. In their present condition the extension of money would only be an inducement to relapse into the deplorable condition they found themselves in after the enforcement of the proclamation. The present status of advancement has been by sheer force of circumstances—necessity to live and to work to live is a rigorous master, but it brought him the reward of independence of others. The lavishness of the negro, proportionate to possession, in the expenditure of money for table use has prevented that thrift and prosperity which is characteristic of the Teutonic race. This, probably, is due to the imitation of the proverbial plantation hospitality; wrecking itself on its own bounty. Add to this a partiality to work, and an inaptness in the higher mechanical callings, and we have some "excuses" for their being, in general, to-morrow where they were yesterday. When the negro, as Douglass said years ago, ceases to be bootblack, porter and waiter, applies himself to mechanics he will become respected and progress.

But what of the justice in this measure? Is not the penalty dragged by the nation sufficiently heavy for the iniquity of slavery? Have not the drops of sweat and blood drawn by the lash of slavery curdled the blood of revenge in the chill death of millions upon the fields of battle? Justice seeks stern retribution. "All crimes revenge themselves on earth," says Goethe; but the measure of retribution cannot now be filled with gold. This would prove a compensation, that, like a two-edged sword, would destroy both ways. The bestowment of suffrage without the qualifications of intelligent discrimination and judgment, were a sad failure. Like in European continental nations, the *importation* of democracy proved fatal. It is a plant that will not thrive as an exotic. The seed of democracy must be native, the ground fallow, and the oak will grow. So like in this: Manhood and prosperity for the colored race cannot be reared upon the external basis of pension. The debt due the negro is an equal opportunity of improvement? It is not money, nor the education of books; but the school of association with energy, thrift and self-reliance. This would be justice to the dead—a duty and beneficence to the living.

* * *

Church denominations have been very active in making preparations for a consolidated showing at the World's Fair at Chicago. Rev. Dr. J. H. Barrows is the chairman of a committee of seventeen clergymen who are vigorously pushing this matter forward. The plan is a broad one, the intention being to invite representatives of all faiths and countries. Discussions on labor problems, temperance, reforms and other kindred subjects will be had. Dr. Barrows says:

> "It is the purpose to hold a Parliament of Religions, something which has never yet been held, which will promote International fellowship. It is not the idea to compromise Christianity or to offend 'heathenism,' but to ask representatives of all faiths to speak out frankly and positively what truths they have received from the Father of Lights. We are inviting men of the most diverse faiths to meet as brethren. It will be something new and strange for the Brahmin, the Buddhist and the Parsee to be asked to a parliament like this. We believe it will be a blessing to them to see our Christian civilization and that it will be a blessing to us to see and hear them. Then we hope to have a larger representation of the sects of Christendom than has ever before been secured; meeting, not for the purpose of worship, but for conference, we may hope to gain the assistance of ecclesiastics who have not usually been seen with 'heretics.' Our unities will be chiefly along ethical lines, but we expect that the Congress will show some surprising unities in religious thought and tendency."

We do not think that the well-known impartiality of Dr. Barrows would be able to secure the admission of a representative from the united Spiritualistic organization of the world as the opposition of the stricter orthodox ministers on the committee would be too strong to be overcome. More good would be accomplished, we think, by action independent of this committee. A better display of its literature, a broader comprehension of its ethical teachings, and a deeper insight into its philosophy would be given by being entirely free from, and untrammeled by, pledges and conformity to a committee. Next in importance to the raising of a fund to guarrantee the financial succes of this undertaking, is the selection a proper representative—a man whose private and public life is above the shadow of a suspicion; whose knowledge of the philosophy is as deep and broad as his experience with the phenomena has been thorough and painstaking. Although the ranks contain manyof whom this can be conscientiously and consistently said, yet of none better than Hudson Tuttle. Not alone does America point to him as the proper one but Australian, English and Continental Spiritualists have expressed themselves likewise. A fund raised *guarantees* the success of the undertaking; the appointment of Mr. Hudson Tuttle *insures* its success.

* * *

The Supreme Court of the U. S. has rendered its opinion in the case of Ward McAllister, who was appointed district judge for the district of Alaska by President Arthur and suspended by President Cleveland a year later. President Cleveland's action being based upon section 1768 of the Revised Statutes, which provides that during "any recess of the senate the President is authorized in his discretion to suspend any civil officer appointed by and with the advice and consent of the Senate, except Judges of the courts United States, until the end of the next session of the Senate, and to designate some suitable person, subject to be removed in his discretion by the designation of another, to perform the duties of such suspended officer in the meantime." The majority opinion holds that such action is legal, that the term "Judges of the courts of the U. S." cannot be constituted so as to include judges of the Territories. The minority opinion of Justices Field, Gray and Brown, dissent from this. The New Yow York *Sun* in its summary says that Judge Field points out that it is not pretended, and never has been, that Judges of courts created under the Constitution, as distinguished from Judges of Territorial courts, could be suspended or removed by the President. Hence he argues that the exception could only have been intended to apply to Territorial Judges, and "to meet the position which had been advanced in some quarters that Judges of the courts of the United States in the the Territories were subject to be removed or suspended by the President equally with other officers." But the dissenting Judges justified their position upon stronger and broader ground than this. "The idea essentially appertaining to and involved in the judical office," says Mr. Justice Field, "is that its exercise must be free from restraint, without apprehension of removal or suspension or other punishment for the honest and fearless discharge of its functions within the sphere of the jurisdiction assigned to it. No one, in my judgment, under our system of law, can be appointed a Judge of a court of record having jurisdiction of civil and criminal cases, to hold the office at the pleasure and will of another." And again, speaking of the importance of an independent tenure of office by Judges of courts of record in this country during the prescribed period of their terms, Judge Field says:

> "Whenever this principle has been disregarded it has aroused deep and general indignation. Among the repeated injuries and usurpations of the King of Great Britain which our fathers declared just ground for separation from the country, was 'that he had made Judges dependent upon his will alone for the tenure of their office and the amount and payment of their salaries.' This was one of the wrongs which our father submitted to a candid world as justifying the people of the United States in withdrawing from the English nation and establishing for themselves a new form of government."

* * *

Thomas A. Edison's latest invention attests the remarkable fertility of the apparently inexhaustible producing powers of that marvelous brain. His latest invention is the "kinetograph," reproducing motion as the phonograph reproduces sound. By means of a combination of the phonograph and the kinetograph actors on a stage miles away can be heard and their very movement be clearly seen. The principle of the kinetograph is said to be very simple, surprising, indeed, that no one thought of it before. When Mr. Edison desires to reproduce a play, for instance, he will place back of the orchestra a combined machine, consisting of his phonograph to record the dialogue and the kinetograph to photograph the figures. He knows how to reproduce these sounds simultaneously by a reproduction of photographs. Thus he gives the actor's movements. The photographs are takin at the rate of forty-six a second, a speed necessary to reproduce complete action. Edison accomplished that by inventing a machine that photographed forty-six times every second. When the photographs have been secured and the phonograph has done its work, the production is easy. The photographic strip is developed and replaced in the machine, and a progressive lens is substituted for the photographic lens. By means of a calcium light the effect is reproduced, life size, on the curtain, showing to the audience the original scene with all the sounds and motion of the actors as in the original scene. This wonderful invention is intended for a companion to the phonograph, but can be used separately.

* * *

Since James A. Garfield's death no greater regret nor stronger expressions of sympathy have been had in England than at the recent transition of James Russell Lowell. At a memorial service recently Archdeacon Farrar, of the English church, said it was but fitting that Englishmen, as well as Americans, should gather to pay a last tribute of respect and gratitude to the great and famous poet who had just been called to eternal rest. Lowell was one of the first American poets of his generation, but he was more than a poet and had many claims upon the memory of the English and American people. He was a scholar and a student of the first rank. He was a critic whom Oliver Wendell Holmes described as of caustic perception. His satire was of a nature that was akin to charity, but though his shafts struck home they were never poisoned. Again, he was a finished orator. In this country, as in America, there were many speakers of the first rank, but in either land his rich eloquence was unsurpassed. In his lifetime he had made a second home in England, where, as in America, he was truly loved. He was one of the sacred ties that bound England and America more closely. The same blood ran in his veins as in those of Englishmen. Both spoke the tongue of Shakespeare and both held faith in the morals of Milton. Lowell was one of those true Americans to whom 8,000,000 Americans slaves owed their freedom and millions of his fellow-countrymen their awakened consciences. England's universities had bestowed upon him their proudest honors, and now he had passed away loved and revered by the two mightiest nations on earth.

The following lines in memory of his old friend, James Russell Lowell, have been written by the venerable poet, Whittier:

> From purest wells of English undefiled
> None deeper drank than he, the New World's child;
> Who, in the language of their farm fields, spoke
> The wit and wisdom of New England folk;
> Shaming a monstrous wrong; the world-wide laugh
> Provoked thereby might well have shaken half
> The walls of slavery down, ere yet the ball
> And mine of battle overthrew them all.

A Woman in a Picture Taken Long After Her Death.

The old Jacob Tourtellotte homestead in East Thompson, Mass., which was built over 100 yeaes ago, has obtained great local notoriety from a curious incident. For many years Mrs. Windsor Bates and Mrs. Sallie Bates, mother of Windsor Bates, lived there and were known as industrious, plain, honest people. Mrs. Sallie Bates died March 26, 1885, at the age of ninety-five. Two months ago a traveling photographer took a view of the premises. The picture shows the house from the front with Mr. Bates holding a horse and his wife seated on a chair, while at one of the windows in the sitting-room can be seen the life-like picture of Mr. Bates' dead mother, Mrs. Sallie Bates. The face stands out clear and bright, and has been recognized by many former friends and acquaintances. Mr. Bates says that when the house was taken, not a picture of any kind was hanging in the room. Nor is it a reflection from any one standing by. He says it was the custom of his mother, when attracted to the front of the house, to rush up to this very window, stand on tiptoe and peer up and down the road, exactly as the image appears in the photograph.

Spiritualism Interviewed

"There is no subject upon which so many very good people are totally in the dark as that of Spiritualism," said a well-known Washingtonian who has a taste for the occult to a POST man. It is almost generally misunderstood and is talked of and written about in the most reckless manner, leaving the impression that only long-haired, brainless men and short-haired, gullible females are believers in what are usually termed so-called spirit phenomena. Now, the facts are quite the contrary. If they were not, Spiritualism would have died out long ago or would have at least but a few followers; but as it is not the thing the scoffers and critics believe it to be, it has grown very rapidly, until now there are over one million people in the United States who are pronounced Spiritualists. What is the underlying reason for this phenomenal growth? Simply this: Spiritualism is a science and a religion; it is demonstrable and can be proved as surely as any other science. Hence it does not rest on mere faith, and requires no faith of any kind for its investigation. It is open to all—Christian, Pagan, Jew, or materialist—and is not confined to those who have already some faith in the matter. Its growth has been a sure and steady one in all the civilized countries of the world. Its phenomena and philosophy prove beyond a doubt the immortality of the soul, a continuous and progressive existence in the spirit world, personal responsibility for all our deeds here; yes, even for our thoughts, and the reward or punishment is exactly graded to our deserts. It teaches a belief in a vast spirit power, a Supreme Intelligence called God, of whom mortal man can have no conception. It teaches the universal reign of law and a better understanding of the purposes of life here and hereafter. It consequently teaches no fear of death, of which Gen. Sherman had the proper conception when he said, 'It is as natural to die as to be born.' It is not so great a mystery as orthodoxy teaches. The cold grave is not the end but rather the beginning for which life on earth is a preparatory state. The Apostle Paul fully understood it when he said, 'There is a material body and there is a spiritual body.' All nature sustains this assertion and Spiritualism holds the proof within its grasp ready to give it to all who honestly seek it. It will no longer, therefore, be sufficient even to make skeptics more skeptical, to laugh at and ridicule this wonderful proof of life after death, and a writer who has not thoroughly investigated the philosophy of Spiritualism is certainly an incompetent critic, condemning what he knows nothing of and in his conceit virtually saying, 'What I don't know can not be true.' Spiritualism is not what one usually sees advertised in flaring posters or in newspapers at 50 cents a head. It is not of the seventh-daughter-of-the-seventh-son' sort, and it is to be regretted that so many people are deterred from its investigation by fakirs and mountebanks. But with all the dead load it has to carry and still carries it thrives as no other religion has ever done.—Washington D. C. Post.

Portland, Ore.

As I have not seen any communications from this place in your excellent paper for some time I thought it would be gratifying to those who have labored here so faithfully last fall and winter if they knew that we are very much alive and earnestly seeking after truth.

It is a great pleasure to be able to write that our society is progressing and our aim is high. We had the great benefit this spring of Mrs. Ada Foye's grand mediumship. The hall could not hold the many eager souls coming to hear the truth and prove the immortality of the soul. A great many were convinced who had been afraid of Spiritualism. I was very happy to see in THE BETTER WAY of August 1st a letter from Mrs. Logan and also one from Los Angeles, saying that Mrs. J. H. Garrett, of San Diego was attending the meetings and giving independent slate writing. She is, indeed, a grand medium; clairvoyant and clairaudient, trance, automatic writing, raps and independent slate writing. I am glad she has come to the front, and hope to welcome her to Portland. It was through her that I received the first proofs of Spiritualism and found that there was something in it besides fraud and delusion. May she be spared to lead many others into the truth.

I also saw an account of Dr. Stansbury's telegraphic instrument. I have tested that to my sastsfaction, as also his slate writing, pictures and flowers drawn between clean closed slates.

To return to Portland news we had the pleasure last evening of listening to a fine discourse from the guides of Mr. Hendee, a resident trance speaker, who frequently entertains and instructs us.

Mrs. Miner, another trance speaker, sometimes gives us a profitable evening.

September 4th the camp meeting at New Era opens, when we expect to enjoy a feast of Spiritualism. N. P. THOMPSON.

Anderson, Ind.

Last week closed the Spiritualists' campmeeting at Chesterfield. The interest at no time grew less, but every day saw the ground crowded with many people from all over the State of Indiana and the rest of the United States besides.

The last day was perhaps one of the most interesting days the meeting had. It was the occasion of the debate between Rev. McDonald, a divine from Middletown, and Mrs. Colby-Luther, one of the most prominent Spiritualist speakers of the country. It was said by a majority of those who heard the argument that Mrs. Luther had the best of her opponent. It seems as if he even got angry and lost his temper, which let him say some things that did not tend to strengthen his side of the question. It is the general opinion that the argument was fairly well conducted by both parties and the probabilities that the Spiritualists will cling more closely to their champion, while the followers of Rev. McDonald will stand more firmly by him. Most people give the reverend gentleman credit for having considerable courage

The Spiritualists cannot be other than proud of the great success of their campmeeting. Financially it has much more than reached their fondest expectations. The money which has been taken in will be applied to the improvement of the grounds. When the people return next season to the meeting, they will doutless be agreeably surprised by the changes which will have taken place.

The grounds were fixed up in a great hurry this year, and it is only justice to the promoters of the scheme to state that they were beautifully cleared up. Several of this city have expressed to us their intention of building cottages on the grounds before next summer. This will add greatly to the convenience of the place. It will be a good plan if the Spiritualists themselves can erect a number of cottages. They could be easily rented during the busy season.

In another day or less the campers will have folded their tents and sought their native towns. Chesterfield will return to its old-time trance, except when awakened by the merry laugh of a picnic party that may seek its seclusion.—Democrat.

Brooklyn, N. Y.

The meeting of the Brooklyn Progressive Conference, on Saturday, August 15th, was opened by President Bogert at [illegible] p. m. The first speaker, Mr. C. R. Miller, read an address given to him by the medium Mr. Cole, and written by a spirit who signed his name as Millard Fillmore. Mr. Richards related an experience of his at a materializing seance, at which the spirit of Abraham Lincoln appeared, urging and appealing to the younger element to investigate this grand and glorious truth.

Dr. Baker also made some remarks on the phase of mediumship called materialization, also of the power of passing matter through matter in the way of materialization without injury to either.

Mr. Sherk then described a seance of Mr. Davis', in which his wife (Mr. Sherk's) not only appeared to him in a halo of light, but at his request spoke to him in the German language. Major Hopkins, of Georgia, who has favored the conference several times with his intelligent remarks, gave a very interesting illustration of his own experience as an investigator, and his opinion of the life after death.

Mr. Bowen, who always has something of great importance to speak upon, next took the platform in regard to the medium Mr. Davis, and while perfectly willing to accept the genuineness of his so-called mediumship, at the same time asserted that Mr. Davis could not expect to be called genuine, on account of the position he took against the mediums previous to his own development; also in regard to a certain letter published under his signature in which inquiry was made about certain paraphanalia used in performing so-called spiritual tricks, etc.

Mr. George Deleree, being the next speaker, also become inspired on the subject of characteristics and genuineness of mediums, and while upholding the mediumship of Mr. Cole through whom the written messages of Mr. Miller are produced, he also remarked that Mr. Davis could only expect to now reap what he had sown. Although both speakers were listened to with marked attention, and may have been perfectly correct in their line of thought, it behooves Mr. Davis to take a decided step in his own defense. This, however, has been done, by openly declaring in the conference, at a former meeting, the alleged letter a forgery and also declaring his willingness to give a seance at the Spiritual Home as soon as the latter is completed, and cooler weather sets in to which everyone interested in his mediumship will be admitted, he being perfectly willing to turn over the entire proceeds for the benefit of the new Spiritual Home. It is to be hoped that this seance will soon take place so that the public as well as the press, who have been more or less interested in the so-called W. S. Davis' case, may have an opportunity to form their own opinion as regards the genuine mediumship of the much talked of W. S. Davis; but until then, it is to be hoped, that our free platform will continue to encourage everyone wishing to express their opinion or experience in the grand and glorious philosophy or phenomena of spiritual truth. E. F. K.

Mantua, O.

It is with pleasure that I address you as present Secretary of the N. S. and R. C. A. of Mantua Station, O., hoping that you may regard me with the same interest and kindness as you have the former Secretary, F. G. Wilson.

The morning dawned bright and beautiful as the sun peeped up behind the pleasant hills of Mantua, shedding its warm rays over Maple Dell, its rippling brooks, towering maples and happy hearts who had come to enjoy an outing, leaving care and vexation behind.

On this day a large number of people assembled in the pavilion at 10 a. m. and listened with earnest attention to the pleasing and instructive address by Dr. Swartz, of Chicago, followed in the evening by Mrs. Mary T. Lyman, being her last address.

In the evening F. G. Wilson and wife entertained the audience to good acceptance. Mr. Wilson is particularly gifted, his control being of a high order, elucidating points that others pass over, carrying his audience on to a height, intellect and grandeur to which few attain. We bespeak for him a brilliant future, and hope will be encouraged and recognized by all Spiritualists.

On Monday was regular business meeting and campers' day, which everyone took in to their utmost, each individual in their own way, feeling truly that variety is the spice of life.

On Wednesday at 2 p. m. Mr. Lyman C. Howe delivered his first address here. Though the sun came down upon the pavilion with piercing rays Bro. Howe, worn and wearied as he was, gave us a grand masterpiece, holding the audience spell-bound for two hours; also one address on each succeeding day.

On Sunday, 10 a. m., an address by D. M. King and in the evening closing speech by Bro. Howe.

Throughout the entire week very interesting lessons were given by Mr. King. Although he was worn with hard labor in order to get the camp in running order, and his forces well nigh exhausted, he gave out his psychic entertainments with force and vigor that filled his class with admiration, and to us these morning meetings rose paramount, so instructive, pleasing and interesting were they. Great credit is due Mr. King for his free offering to the eager, hungry multitude.

On Monday regular business meeting and election of officers, which resulted as follows: President, M. C. Danforth, Darrowsville, O.; Vice-president, Lewis King, Mantua Station, O.; Secretary, Lillie A. Lane, Braceville, O.; Treasurer, Harrison Spink, Mantua Station, O.;

Trustees: D. M. King, Mantua Station, O.; Joel Gilbert, Sharlerville, O.; A. A. Smith, Garretsville, O.; Geo. W. Reichard, Blanco, O.; Earl Streator, North Amherst, O.; Henry Andrews, Auburn, O.; Lyman C. Howe, Fredonia, N. Y.; Anna L. Robinson, Lockport; N. Y.; Hiram Potter, Ford, P. O., O.

The meeting was a grand success in a financial as well as a spiritual way. Much credit is due the people of Mantua for the kindness extended to the camp.

A meeting of the trustees and stockholders will be held at Mantua about the middle of September, of which the date will be given farther on.

Camp broke up with the best feeling, sad good-byes and hope of the meeting next year.

LILLIE A. LANE, Sec'y.

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TIMELY TOPICS.

L. BUCKSHORN.

During the last session of Congress, Hon. W. J. Connell, of Nebraska, introduced a bill which provides for the pensioning of the emancipated negro, having been drawn up by ex-Mayor Vaughn, of Omaha. Frederick Douglas, writing to Mr. Vaughn, endorsing the measure, says he was at first somewhat amazed and startled by the apparent impracticability of the measure, but the more he considered it, the more practical it seemed. The nation, he says, as a nation, has sinned against the negro. It robbed him of the reward of his labor during more than two hundred years, and its repentence will not be complete until, according to the measure of its ability, it shall have made retribution. It can never fully atone for the wrong done to the millions who have lived and died under the galling yoke of bondage, but it can, if it will, do justice and mercy to the living. There could be, it seems to us, no measure devised that would more seriously operate as a positive injury to the negro race. In their present condition the extension of money would only be an inducement to relapse into the deplorable condition they found themselves in after the enforcement of the proclamation. The present status of advancement has been by sheer force of circumstances—necessity to live and to work to live is a rigorous master, but it brought him the reward of independence of others. The lavishness of the negro, proportionate to possession, in the expenditure of money for table use has prevented that thrift and prosperity which is characteristic of the Teutonic race. This, probably, is due to the imitation of the proverbial plantation hospitality, wrecking itself on its own bounty. Add to this a partiality to work, and an inaptness in the higher mechanical callings, and we have some "excuses" for their being, in general, to-morrow where they were yesterday. When the negro, as Douglass said years ago, ceases to be bootblack, porter and waiter, applies himself to mechanics he will become respected and progress.

But what of the justice in this measure? Is not the penalty dragged by the nation sufficiently heavy for the iniquity of slavery? Have not the drops of sweat and blood drawn by the lash of slavery curdled the blood of revenge in the chill death of millions upon the fields of battle? Justice seeks stern retribution. "All crimes revenge themselves on earth," says Goethe; but the measure of retribution cannot now be filled with gold. This would prove a compensation, that, like a two-edged sword, would destroy both ways. The bestowment of suffrage *without the qualifications* of intelligent discrimination and judgment, were a sad failure. Like in European continental nations, the *importation* of democracy proved fatal. It is a plant that will not thrive as an exotic. The seed of democracy must be native, the ground fallow, and the oak will grow. So like in this: Manhood and prosperity for the colored race cannot be reared upon the external basis of pension. The debt due the negro is an equal opportunity of improvement? It is not money, nor the education of books; but the school of association with energy, thrift and self-reliance. This would be justice to the dead—a duty and beneficence to the living.

* * *

Church denominations have been very active in making preparations for a consolidated showing at the World's Fair at Chicago. Rev. Dr. J. H. Barrows is the chairman of a committee of seventeen clergymen who are vigorously pushing this matter forward. The plan is a broad one, the intention being to invite representatives of all faiths and countries. Discussions on labor problems, temperance, reforms and other kindred subjects will be had. Dr. Barrows says:

> "It is the purpose to hold a Parliament of Religions, something which has never yet been held, which will promote international fellowship. It is not the idea to compromise Christianity or to offend 'heathenism,' but to ask representatives of all faiths to speak out frankly and positively what truths they have received from the Father of Lights. We are inviting men of the most diverse faiths to meet as brethren. It will be something new and strange for the Brahmin, the Buddhist and the Parsee to be asked to a parliament like this. We believe it will be a blessing to them to see our Christian civilization and that it will be a blessing to us to see and hear them. Then we hope to have a larger representation of the sects of Christendom than has ever before been secured meeting, not for the purpose of worship, but for conference, we may hope to gain the assistance of ecclesiastics who have not usually been seen with 'heretics.' Our unities will be chiefly along ethical lines, but we expect that the Congress will show some surprising unities in religious thought and tendency."

We do not think that the well-known impartiality of Dr. Barrows would be able to secure the admission of a representative from the united Spiritualistic organization of the world as the opposition of the stricter orthodox ministers on the committee would be too strong to be overcome. More good would be accomplished, we think, by action independent of this committee. A better display of its literature, a broader comprehension of its ethical teachings, and a deeper insight into its philosophy would be given by being entirely free from, and untrammeled by, pledges and conformity to a committee. Next in importance to the financing of a fund to guarrantee the financial succes of this undertaking, is the selection a proper representative—a man whose private and public life is above the shadow of a suspicion; whose knowledge of the philosophy is as deep and broad as his experience with the phenomena has been thorough and painstaking. Although the ranks contain manyof whom this can be conscientiously and consistently said, yet of none better than Hudson Tuttle. Not alone does America point to him as the proper one but Australian, English and Continental Spiritualists have expressed themselves likewise. A fund raised *guarantees* the success of the undertaking; the appointment of Mr. Hudson Tuttle *insures* its success.

* * *

The Supreme Court of the U. S. has rendered its opinion in the case of Ward McAllister, who was appointed district judge for the district of Alaska by President Arthur and suspended by President Cleveland a year later. President Cleveland's action being based upon section 1768 of the Revised Statutes, which provides that during "any recess of the senate the President is authorized in his discretion to suspend any civil officer apppointed by and with the advice and consent of the Senate, except Judges of the courts United States, until the end of the next session of the Senate, and to designate some suitable person, subject to be removed in his discretion by the designation of another, to perform the duties of such suspended officer in the meantime." The majority opinion holds that such action is legal, that the term "Judges of the courts of the U. S." cannot be constituted so as to include judges of the Territories. The minority opinion of Justices Field, Gray and Brown, dissent from this. The New Yow York *Sun* in its summary says that Judge Field points out that it is not pretended, and never has been, that Judges of courts created under the Constitution, as distinguished from Judges of Territorial courts, could be suspended or removed by the President. Hence he argues that the exception could only have been intended to apply to Territorial Judges, and "to meet the position which had been advanced in some quarters that Judges of the courts of the United States in the the Territories were subject to be removed or suspended by the President equally with other officers." But the dissenting Judges justified their position upon stronger and broader ground than this. "The idea essentially appertaining to and involved in the judical office," says Mr. Justice Field, "is that its exercise must be free from restraint, without apprehension of removal or suspension or other punishment for the honest and fearless discharge of its functions within the sphere of the jurisdiction assigned to it. No one, in my judgment, under our system of law, can be appointed a Judge of a court of record having jurisdiction of civil and criminal cases, to hold the office at the pleasure and will of another." And again, speaking of the importance of an independent tenure of office by Judges of courts of record in this country during the prescribed period of their terms, Judge Field says:

> "Whenever this principle has been disregarded it has aroused deep and general indignation. Among the repeated injuries and usurpations of the King of Great Britain which our fathers declared just ground for separation from the country, was 'that he had made Judges dependent upon his will alone for the tenure of their office and the amount and payment of their salaries.' This was one of the wrongs which our father submitted to a candid world as justifying the people of the United States in withdrawing from the English nation and establishing for themselves a new form of government."

* * *

Thomas A. Edison's latest invention attests the remarkable fertility of the apparently inexhaustible producing powers of that marvelous brain. His latest invention is the "kinetograph," reproducing motion as the phonograph reproduces sound. By means of a combination of the phonograph and the kinetograph actors on a stage miles away can be heard and their very movement be clearly seen. The principle of the kinetograph is said to be very simple, surprising, indeed, that no one thought of it before. When Mr. Edison desires to reproduce a play, for instance, he will place back of the orchestra a combined machine, consisting of his phonograph to record the dialogue and the kinetograph to photograph the figures. He knows how to reproduce these sounds simultaneously by a reproduction of photographs. Thus he gives the actor's movements. The photographs are takin at the rate of forty-six a second, a speed necessary to reproduce complete action. Edison accomplished that by inventing a machine that photographed forty-six times every second. When the photographs have been secured and the phonograph has done its work, the production is easy. The photographic strip is developed and replaced in the machine, and a progressive lens is substituted for the photographic lens. By means of a calcium light the effect is reproduced, life size, on the curtain, showing to the audience the original scene with all the sounds and motion of the actors as in the original scene. This wonderful invention is intended for a companion to the phonograph, but can be used separately.

* * *

Since James A. Garfield's death no greater regret nor stronger expressions of sympathy have been had in England than at the recent transition of James Russell Lowell. At a memorial service recently Archdeacon Farrar, of the English church, said it was but fitting that Englishmen, as well as Americans, should gather to pay a last tribute of respect and gratitude to the great and famous poet who had just been called to eternal rest. Lowell was one of the first American poets of his generation, but he was more than a poet and had many claims upon the memory of the English and American people. He was a scholar and a student of the first rank. He was a critic whom Oliver Wendell Holmes described as of caustic perception. His satire was of a nature that was akin to charity, but though his shafts struck home they were never poisoned. Again, he was a finished orator. In this country, as in America, there were many speakers of the first rank, but in either land his rich eloquence was unsurpassed. In his lifetime he had made a second home in England, where, as in America, he was truly loved. He was one of the sacred ties that bound England and America more closely. The same blood ran in his veins as in those of Englishmen. Both spoke the tongue of Shakespeare and both held faith in the morals of Milton. Lowell was one of those true Americans to whom 8,000,000 Americans slaves owed their freedom and millions of his fellow-countrymen their awakened consciences. England's universities had bestowed upon him their proudest honors, and now he had passed away loved and revered by the two mightiest nations on earth.

The following lines in memory of his old friend, James Russell Lowell, have been written by the venerable poet, Whittier:

From purest wells of English undefiled
None deeper drank than he, the New World's child;
Who, in the language of their farm fields, spoke
The wit and wisdom of New England folk;
Shaming a monstrous wrong; the world-wide laugh
Provoked thereby might well have shaken half
The walls of slavery down, ere yet the ball
And mine of battle overthrew them all.

A Woman in a Picture Taken Long After Her Death.

The old Jacob Tourtellotte homestead in East Thompson, Mass., which was built over 100 yeaes ago, has obtained great local notoriety from a curious incident. For many years Mrs. Windsor Bates and Mrs. Sallie Bates, mother of Windsor Bates, lived there and were known as industrious, plain, honest people. Mrs. Sallie Bates died March 26, 1885, at the age of ninety-five. Two months ago a traveling photographer took a view of the premises. The picture shows the house from the front with Mr. Bates holding a horse and his wife seated on a chair, while at one of the windows in the sitting-room can be seen the life-like picture of Mr. Bates' dead mother, Mrs. Sallie Bates. The face stands out clear and bright, and has been recognized by many former friends and acquaintances. Mr. Bates says that when the house was taken, not a picture of any kind was hanging in the room. Nor is it a reflection from any one standing by. He says it was the custom of his mother, when attracted to the front of the house, to rush up to this very window, stand on tiptoe and peer up and down the road, exactly as the image appears in the photograph.

Spiritualism Interviewed

"There is no subject upon which so many very good people are totally in the dark as that of Spiritualism," said a well-known Washingtonian who has a taste for the occult to a POST man. It is almost generally misunderstood and is talked of and written about in the most reckless manner, leaving the impression that only long-haired, brainless men and short-haired, gullible females are believers in what are usually termed so-called spirit phenomena. Now, the facts are quite the contrary. If they were not, Spiritualism would have died out long ago or would have at least but a few followers; but as it is not the thing the scoffers and critics believe it to be, it has grown very rapidly, until now there are over one million people in the United States who are pronounced Spiritualists. What is the underlying reason for this phenomenal growth? Simply this: Spiritualism is a science and a religion; it is demonstrable and can be proved as surely as any other science. Hence it does not rest on mere faith, and requires no faith of any kind for its investigation. It is open to all—Christian, Pagan, Jew, or materialist—and is not confined to those who have already some faith in the matter. Its growth has been a sure and steady one in all the civilized countries of the world. Its phenomena and philosophy prove beyond a doubt the immortality of the soul, a continuous and progressive existence in the spirit world, personal responsibility for all our deeds here; yea, even for our thoughts, and the reward or punishment is exactly graded to our deserts. It teaches a belief in a vast spirit power, a Supreme Intelligence called God, of whom mortal man can have no conception. It teaches the universal reign of law and a better understanding of the purposes of life here and hereafter. It consequently teaches no fear of death, of which Gen. Sherman had the proper conception when he said, 'It is as natural to die as to be born.' It is not so great a mystery as orthodoxy teaches. The cold grave is not the end but rather the beginning for which life on earth is a preparatory state. The Apostle Paul fully understood it when he said, 'There is a material body and there is a spiritual body.' All nature sustains this assertion and Spiritualism holds the proof within its grasp ready to give it to all who honestly seek it. It will no longer, therefore, be sufficient even to make skeptics more skeptical, to laugh at and ridicule this wonderful proof of life after death, and a writer who has not thoroughly investigated the philosophy of Spiritualism is certainly an incompetent critic, condemning what he knows nothing of and in his conceit virtually saying, 'What I don't know can not be true.' Spiritualism is not what one usually sees advertised in flaring posters or in newspapers at 50 cents a head. It is not of the seventh-daughter-of-the seventh-son' sort, and it is to be regretted that so many people are deterred from its investigation by fakirs and mountebanks. But with all the dead load it has to carry and still carries it thrives as no other religion has ever done.—Washington D. C. Post.

Portland, Ore.

As I have not seen any communications from this place in your excellent paper for some time I thought it would be gratifying to those who have labored here so faithfully last fall and winter if they knew that we are very much alive and earnestly seeking after truth.

It is a great pleasure to be able to write that our society is progressing and our aim is high. We had the great benefit this spring of Mrs. Ada Foye's grand mediumship. The hall could not hold the many eager souls coming to hear the truth and prove the immortality of the soul. A great many were convinced who had been afraid of Spiritualism. I was very happy to see in THE BETTER WAY of August 1st a letter from Mrs. Logan and also one from Los Angeles, saying that Mrs. J. H. Garrett, of San Diego was attending the meetings and giving independent slate writing. She is, indeed, a grand medium; clairvoyant and clairaudient, trance, automatic writing, raps and independent slate writing. I am glad she has come to the front, and hope to welcome her to Portland. It was through her that I received the first proofs of Spiritualism and found that there was something in it besides fraud and delusion. May she be spared to lead many others into the truth.

I also saw an account of Dr. Stansbury's telegraphic instrument. I have tested that to my sasisfaction, as also his slate writing, pictures and flowers drawn between clean closed slates.

To return to Portland news we had the pleasure last evening of listening to a fine discourse from the guides of Mr. Hendee, a resident trance speaker, who frequently entertains and instructs us.

Mrs. Miner, another trance speaker, sometimes gives us a profitable evening.

September 4th the camp meeting at New Era opens, when we expect to enjoy a feast of Spiritualism.

N. P. THOMPSON.

Anderson, Ind.

Last week closed the Spiritualists' campmeeting at Chesterfield. The interest at no time grew less, but every day saw the ground crowded with many people from all over the State of Indiana and the rest of the United States besides.

The last day was perhaps one of the most interesting days the meeting had. It was the occasion of the debate between Rev. McDonald, a divine from Middletown, and Mrs. Colby-Luther, one of the most prominent Spiritualist speakers of the country. It was said by a majority of those who heard the argument that Mrs. Luther had the best of her opponent. It seems as if he even got angry and lost his temper, which let him say some things that did not tend to strengthen his side of the question. It is the general opinion that the argument was fairly well conducted by both parties and the probabilities that the Spiritualists will cling more closely to their champion, while the followers of Rev. McDonald will stand more firmly by him. Most people give the reverend gentleman credit for having considerable courage

The Spiritualists cannot be other than proud of the great success of their campmeeting. Financially it has much more than reached their fondest expectations. The money which has been taken in will be applied to the improvement of the grounds. When the people return next season to the meeting, they will doutless be agreeably surprised by the changes which will have taken place.

The grounds were fixed up in a great hurry this year, and it is only justice to the promoters of the scheme to state that they were beautifully cleared up. Several of this city have expressed to us their intention of building cottages on the grounds before next summer. This will add greatly to the convenience of the place. It will be a good plan if the Spiritualists themselves can erect a number of cottages. They could be easily rented during the busy season.

In another day or less the campers will have folded their tents and sought their native towns. Chesterfield will return to its old-time trance, except when awakened by the merry laugh of a picnic party that may seek its seclusion.—*Democrat.*

Brooklyn, N. Y.

The meeting of the Brooklyn Progressive Conference, on Saturday, August 15th, was opened by President Bogert at 8:30 p. m. The first speaker, Mr. C. R. Miller, read an address given to him by the medium Mr. Cole, and written by a spirit who signed his name as Millard Fillmore. Mr. Richards related an experience of his at a materializing seance, at which the spirit of Abraham Lincoln appeared, urging and appealing to the younger element to investigate this grand and glorious truth.

Dr. Baker also made some remarks on the phase of mediumship called materialization, also of the power of passing matter through matter in the way of materialization without injury to either.

Mr. Sherk then described a seance of Mr. Davis', in which his wife (Mr. Sherk's) not only appeared to him in a halo of light, but at his request spoke to him in the German language. Major Hopkins, of Georgia, who has favored the conference several times with his intelligent remarks, gave a very interesting illustration of his own experience as an investigator, and his opinion of the life after death.

Mr. Bowen, who always has something of great importance to speak upon, next took the platform in regard to the medium Mr. Davis, and while perfectly willing to accept the genuineness of his so-called mediumship, at the same time asserted that Mr. Davis could not expect to be called genuine, on account of the position he took against the mediums previous to his own development; also in regard to a certain letter published under his signature in which inquiry was made about certain paraphanalia used in performing so-called spiritual tricks, etc.

Mr. George Deleree, being the next speaker, also become inspired on the subject of characteristics and genuineness of mediums, and while upholding the mediumship of Mr. Cole through whom the written messages of Mr. Miller are produced, he also remarked that Mr. Davis could only expect to now reap what he had sown. Although both speakers were listened to with marked attention, and may have been perfectly correct in their line of thought, it behooves Mr. Davis to take a decided step in his own defense. This, however, has been done, by openly declaring in the conference, at a former meeting the alleged letter a forgery and also declaring his willingness to give a seance at the Spiritual Home as soon as the latter is completed, and cooler weather sets in to which everyone interested in his mediumship will be admitted, he being perfectly willing to turn over the entire proceeds for the benefit of the new Spiritual Home. It is to be hoped that this seance will soon take place so that the public as well as the press, who have been more or less interested in the so-called W. S. Davis' case, may have an opportunity to form their own opinion as regards the genuine mediumship of the much talked of W. S. Davis; but until then, it is to be hoped, that our free platform will continue to encourage everyone wishing to express their opinion or experience in the grand and glorious philosophy or phenomena of spiritual truth.

E. P. K.

Mautua, O.

It is with pleasure that I address you as present Secretary of the N. S. and R. C. A. of Mantua Station, O., hoping that you may regard me with the same interest and kindness as you have the former Secretary, F. G. Wilson.

The morning dawned bright and beautiful as the sun peeped up behind the pleasant hills of Mantua, shedding its warm rays over Maple Dell, its rippling brooks, towering maples and happy hearts who had come to enjoy an outing, leaving care and vexation behind.

On this day a large number of people assembled in the pavilion at 10 a. m. and listened with earnest attention to the pleasing and instructive address by Dr. Swartz, of Chicago, followed in the evening by Mrs. Mary T. Lyman, being her last address.

In the evening F. G. Wilson and wife entertained the audience to good acceptance. Mr. Wilson is particularly gifted, his control being of a high order, elucidating points that others pass over, carrying his audience on to a height, intellect and grandeur to which few attain. We bespeak for him a brilliant future, and hope will be encouraged and recognized by all Spiritualists.

On Monday was regular business meeting and campers' day, which everyone took in to their utmost, each individual in their own way, feeling truly that variety is the spice of life.

On Wednesday at 2 p. m. Mr. Lyman C. Howe delivered his first address here. Though the sun came down upon the pavilion with piercing rays Bro. Howe, worn and wearied as he was, gave us a grand masterpiece, holding the audience spell-bound for two hours; also one address on each succeeding day.

On Sunday, 10 a. m., an address by D. M. King and in the evening closing speech by Bro. Howe.

Throughout the entire week very interesting lessons were given by Mr. King. Although he was worn with hard labor in order to get the camp in running order, and his forces well nigh exhausted, he gave out his psychic entertainments with force and vigor that filled his class with admiration, and to us these morning meetings rose paramount, so instructive, pleasing and interesting were they. Great credit is due Mr. King for his free offering to the eager, hungry multitude.

On Monday regular business meeting and election of officers, which resulted as follows: President, M. C. Danforth, Darrowsville, O.; Vice-president, Lewis King, Mantua Station, O.; Secretary, Lillie A. Lane, Braceville, O.; Treasurer, Harrison Spink, Mantua Station, O.

Trustees: D. M. King, Mantua Station, O.; Joel Gilbert, Sharlerville, O.; A. A. Smith, Garretsville, O.; Geo. W. Reichard, Blanco, O.; Earl Streator, North Amherst, O.; Henry Andrews, Auburn, O.; Lyman C. Howe, Fredonia, N. Y.; Anna L. Robinson, Lockport, N. Y.; Hitam Potter, Ford, P. O., O.

The meeting was a grand success in a financial as well as a spiritual way. Much credit is due the people of Mantua for the kindness extended to the camp.

A meeting of the trustees and stockholders will be held at Mantua about the middle of September, of which the date will be given farther on.

Camp broke up with the best feeling, sad good-byes and hope of the meeting next year.

LILLIE A. LANE, Sec'y.

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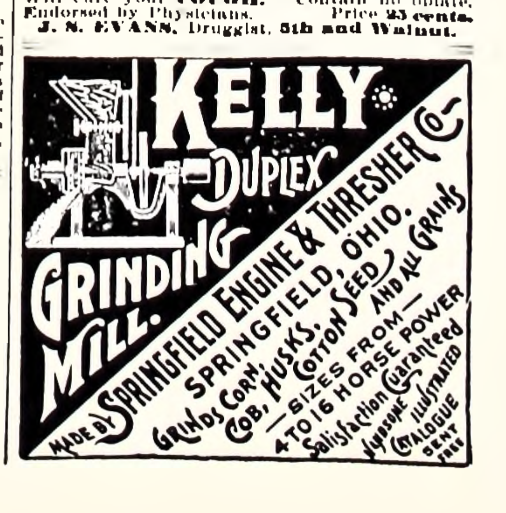
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CASSADAGA CAMP REVIEW.

[Concluded from Page 4.]

was gotten up entirely unbeknown to Mr. Barrett by Mrs. J. Hagan Jackson, Miss Maggie Gaule, Mrs. A. Gaston and Mrs. Baker, of Spartensburg. Their success and the large numbers who so readily responded, was a delightful showing of the high appreciation of Mr. Barrett's friends for his arduous and efficient labors here. The numbers in attendance became too great for the capacity of Mr. Gaston's commodious cottage and we were obliged to adjourn to the auditorium, where we were treated to addresses by Mrs. Cora L. V. Richmond, Mrs. Jackson, Mr. A. B. French and Hon. A. B. Richmond, all of whom attested to the high degree of fraternal love which obtains in the hearts of the spiritual brotherhood and the recognition of the loyalty and efficiency of our brother Barrett. Mr. A. Gaston presided as chairman, keeping Mr. Barrett in the background, and made some very excellent remarks. Mrs. Gaston held the little silver box with golden lining, which contained the handsome sum of $125, as a presentation to Mr. Barrett and made a very fitting presentation speech. The surprise was so complete to Mr. Barrett that he was overwhelmed with deep emotion and was unable to speak for tears—not tears of weakness, but of manly emotions of a manly heart. He called upon Mrs. Richmond to speak for him, which she did in the most beautiful and touching manner, referring to the onerous duties that had devolved upon Mr. Barrett as chairman of this camp for the past four years—of the acceptable and just manner in which those duties had been performed—of his sacrifice of other far more remunerative positions for the sake of truth, and also made a prophecy of his future work in connection with the university in contemplation.

Tuesday morning, the 18th, the usual conference convened. Subject for discussion: "The University at Cassadaga." $600 have been raised for this purpose within the last 24 hours.

In the afternoon Mrs. Hagan Jackson occupied the rostrum and spoke in her own peculiarly sweet, innocent, but impressive manner, so acceptable and exalting to the minds of her hearers. Miss Maggie Gaule followed with her remarkable tests, after which she gave us a brief and loving farewell. She is to leave us to-morrow and I can truly say that by her kind and loving disposition and attention to all, desiring at all times to be impartial in her ministrations, she has won all our hearts and carries our very best and kindest wishes as she goes out from this camp to other places, doing good by bringing the facts of immortality to light and thus binding up wounded and bereaved hearts. May God bless Maggie and return her safely to us another year.

The "Chalk Talk," by Rolle Kirk Bryan, at the auditorium in the evening was in many respects a very fine exhibition of the art idea and exhibited in illustrative thought what the crayon is capable of doing when wielded by a masterly hand. Many facts in caricature were shown upon the canvas, which represent human action and portray to the average mind the realities of life. The entertainment was sparcely attended, but considering the many other educative and enlightening scenes upon the grounds we might consider it fairly successful.

Wednesday, August 19th, this morning, Cassadaga camp had one of the most glorious conferences that has ever fell to her spiritual good fortune.

Chairman Barrett opened the conference by bearing to us the greetings sent by several of the other camps now in session and read the following letter from our beloved sister and co-laborer of the years gone by, and the present as well, Mrs. Elizabeth Lowe Watson:

SUNNY BRAE, CAL., Aug., 11th.

"My Dear Mr. Barrett: Yours of July 30th, accompanied by the long looked for "Cassadaga: Its History and Teachings," is at hand. I am rejoiced at the goon news in regard to spiritual matters at Lily Dale. I am often with you there in thought and some times fancy that I feel the vibrations of beautiful uplifting inspirations as they roll out upon the fragrant summer air, freshfrom the altar fires of earnest loving hearts, kindled by the sweet breath of angelic ministers. With your book in hand I can live over again many of the scenes of the past years, and their sacred influences stir my heart to hopeful prophecies concerning the future of that fair spot, fast becoming the world's Mecca of hungry souls. I earnestly pray that the Divine influx of which you write, may be in such abundance and so universally felt that all the misunderstandings and inharmonies hurtful to our noble cause may be swept clean away, forever leaving Lily Dale as a spiritual rallying ground, as lovely, pure and enchantingly beautiful as is the external symbol picture to my mind's eye tonight under the August moon. To the hundreds of dear spirits in the flesh who have for so many years shed the sunshine of their smiles upon my unworthy head, I pray you extend my gentlest thought of greeting and God speed. You say truly, a better era is about to dawn; never were the two worlds so nearly one, never were so many hearts opening side doors to "let the angels come in," never was there such an outstretching of arms toward the darling dead, with hope and a sense of comfort swiftly following. God give us patience with one another, wisdom and utter sincerity that all we do, say and are may be to the safe and swift establishment of spiritual laws, and order, truth and righteousness. Most sincerly and fraternally,

"LIBBIE LOWE WASTON."

The following subject was then presented for consideration: "What shall be the attitude of the spiritual platform toward other religious denominations?" There was an abundant outpouring of the fraternal love and tender charity, all seeming to follow in the trend of Mrs. Watson's beautiful letter. Mr. Wm. Henry, Rev. Henry Frank of Jamestown, N. Y., Rev. S. E. Winger of New Lebanon, Pa., Mr. Silas W. Edmonds of Cleveland, O., Mrs. R. S. Lillie, Mrs. Judson, daughter of Adoniram Judson of missionary fame, Mrs. M. E. Leslie of Boston, Mrs. Dr. Princess Viroqua, an Indian Princess, formerly of the Grand River Reservation, Canada, A. B. French, Judge McCormick and Mr. Lewis were the speakers. Of the merits of the speeches of the able persons long known in the spiritual ranks, I need not speak. Those new to us, Mr. Silas W. Edmonds of Cleveland, possesses high inspirational powers which bear great promise of a useful career as a public speaker. His speech this morning was equal with many others of our best spiritual speakers, and we most heartily wish him God speed. Dr. Princess Viroqua is an Indian woman who has a history. She has a large and commanding personality, vivified with the magnetism of thought and experience. She comes here from Utica, N. Y. She was born on the Grand River Reservation, Canada, belonging to the six nations of Indians of the Mokawk tribe. She was educated partially at the Mohawk Institute, near the city of Branford, Canada. She graduated at a ladies seminary at New Port, Canada, but as she says, graduated with out knowing anything, answered questions parrot like, without understanding their meaning. At the age of 8 years she could not understand a word of English, but through perseverence and energy she has climbed up step by step. She is a physician and a lecturer and an earnest seeker of Truth, in a fair way to be a power in the spiritual ranks.

Rev. S. E. Winger has been in this camp some 10 days. It is his first venture into the ranks of Spiritualism. He came here from Chantauqua, he is a man of large mental and spiritual calibre and his words are full of heart and soul.

Hon. A. B. Richmond occupies the rostrum to-day, giving another of his profound and scientific lectures, which should be heard or read by every body. Mrs. Jenny B. Hagan Jackson, speaks, tomorrow, and Saturday will be temperance day, of which we will at an early future day, give an extended account. At the meeting of the stockholders on Monday last, the old board of trustees were re-elected with the exception of Mr. Richardson in the place of Mr. Dennis. A full report of this will be given hereafter, and many other matters of great interest which are left out in consequence of our extended report of Woman's Day, which we feel will be of great interest to your readers. Mr. A. B. French gives his celebrated lecture "The mound builders," this evening. Miss Judson also speaks at 5 o'clock on "Terrestrial magnetisms," which will be spoken of hereafter. Fraternally, GLEANER.

SPIRITS IN A LOVE AFFAIR.

JOHN WETHERBEE.

Rev. M. J. Savage says he has a respectable body of facts that he cannot explain, except on the theory that he is dealing with an invisible intelligence.

So have I. I do not know what those facts are, but there is one of mine. If anybody can explain it otherwise, I will be glad to have him; I certainly cannot. It is certainly beyond hypnotism or thought transference. I will say, before relating it, that what I state is truth, and nothing but the truth.

Mary was my niece and lived in Providence. She was a young lady of 16 or 17, and was visiting me when this incident took place. She said:

"Uncle John, are you a Spiritualist?"

I said "certainly."

She said: "Mother says they are people of not much reputation," and she then mentioned some incidents which had occurred in her presence with some others, which made me think she was a sensitive and had mediumistic powers.

So I ask her to sit at a small table, on which we laid our hands, thinking possibly we might get some raps or tips, but we got none.

I then put a pencil in her hands and told her to hold it over this block of paper, as if she was going to write.

This was new to her. She had never seen it tried.

In a few moments there was a slight motion in her fingers and pencil, which made dots on the paper.

This rather surprised her, and she said: "Ain't this funny, Uncle John! I am not doing it, it is doing itself.

I was interested, for it showed that she had mediumistic power for writing. So I said: "All right, Mary keep doing so and perhaps you well write something."

Pretty soon, after a crawl, a word was written; then another, and she continued right on writing, finish the page, tore it off the block and wrote on the next.

I saw it was plain and intelligent writing, which I could easily read, and did, as it was being written; she saying still, "Well, this is funny, and I am not doing it; I am holding my hand as still as I can, and I don't know what I am writing." Four or five pages of the paper were written in this way, and signed "Emeline Clapp;" and the pencil then dropped out of her hand.

I had read the sheets as they were torn off and saw it was an intelligent communication, and from the nature of it I was sure she was ignorant of what she had written. I said:

"Have you every heard of Emeline Clapp?"

She said no; she had known Aunts Caroline and Hannah. "Don't you know her?" asked Mary, as she is a Clapp.

I said: "Yes she is your mother's and my aunt, your great aunt; she died forty years ago, when your mother was a little girl. She was a great favorite of hers and she seems to be quite naturally interested in you by what she has written."

TO MARY—You are acting wisely in being interestted and flirting with your college friend, Mr. Chick. It is an injury to both of you, and come will to nothing; you both in time will find your proper mates, and now, as I am watchful over you, I feel it my duty, as I love you to say this, and hope you will have the good sense to end it. At least go to your mother and make a confidant of her, who knows nothing about it.

I take this way of reaching you, and it will show also you have friends watching you that you do not dream of. Your friend and relative. EMELINE CLAPP.

Said I then to Mary: "Is there anything in this? Do you know any Mr. Chick?"

She said: "Yes; he is a sophomore in the college, and a very nice man, and I think everthing of him, and he does of me;" and she was ready to cry at this revelation of her secrets and its source. She thought this love affair was a profound secret, and the fact that there were invisible eyes she had not counted on was a surprise, and it was evident that I was an ignoramus also, until I got the information from Aunt Emeline's spirit.

This revelation from the other world had an influence that a mortal interference would not have had, it settled and ended the matter. I think she did not dare to go counter to such.

Here is a simple, positive, unmistakable fact. I will not make any argument. Any one can see that if I have been truthful, it might not have been Aunt Emeline; any other invisible spirit might have been cognizant of the fact and for effect assumed to be Emeline. I think, however, that under the circumstances it would be straining to question the identity, but if it were, it proves that we were dealing with an invisible intelligence, and that covers the whole ground, and all that modern Spiritualism claims.—Boston Globe.

MOVEMENTS OF MEDIUMS.

Walter Howell's address in New York is 100 West Sixty-first street.

Geo. H. Brooks may be addressed at 323 South western avenue, Chicago, Ill.

Juliet H. Severance, M. D., is now located at No. 2 Warren Ave., Chicago, Ill.

Dr. C. Tucket, magnetic physician, is at present located at Clinton camp.

Mrs. Effie F. Joselyn may be addressed at Haslett, Ingham Co., Mich., until further notice.

Prof. G. G. W. Van Horn is now located at No. 383 Sixth Ave., between 23d and 24th sts, New York.

Bishop A. Beals may be addressed for the coming fall and winter engagements at Mile's Grove, Erie Co. Pa.

Dr. W. S. Eldridge, the magnetic Physician, is at present located at 329 West Twentieth street, New York City.

Mrs. J. W. Still, now of Georgetown, Madison Co., formerly of Oneonta, Otsega Co., N. York is open for engagements.

Frank G. and Bertha W. Wilson will be with the Ober Union Association at Pemberton Lake Grove meeting, September 5 and 6.

Bishop A. Beals speaks during the month of October at Albany, N. Y. May be addressed Miles Grove, Pa., for other engagements.

Mrs. F. A. Logan holds her public spiritual circle of harmony ever Sunday at 11 a. m. in St George Hall, 909½ Market street., San Francisco, Cal.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

G. W. Kates and wife will hold meetings in Philadelphia, Pa., during September, at hall corner Third street and Grand avenue. Address them 2234 Frankford avenue.

Dr. Rothermel is on his way West and Southwest, and may be addressed at Chicago for August. After September 1 at Tallaposa, Ga. Will take in several of the camps on the way.

G. W. Kates and wife will speak at the Parkland camp August 16, 18 and 20. Their permanent address is 2,234 Frankford Ave., Philadelphia, Pa. Will accept calls in the East for September and October.

Frank G. Wilson, Secretary of N. S. & R. C. A., is authorized and qualified to lecture on Spiritual Science and Philosophy or organize Societies. Mrs. B. B. Wilson gives original poems, vocal and instrumental music. Terms reasonable. Box 39, Mantua Station, O.

For the evenings of the 4th, 9th, 11th, and 14th of September, Mrs. Ada Foye has made engagement with the Spiritual Phenomena Association of Grand Rapids, Mich., to present some of the results of her wonderful mediumship in Kennedy Hall. She also gives sittings at the S. P. A. Home, 30 Sinclair St.

Mrs. Edith E. R. Nickless, trance speaker and platform test medium who has been sojurning on the pacific coast for the past three years, will start for Boston Mass., on the close of her engagement with the Summerland camp meeting in October. Society or private, wishing her services as lecturer and test medium can make any engagement by corresponding until October to inst.

Walter Howell begins his Fall and winter work on Sunday, September 6, in Conservatory Hall, Brooklyn, N. Y., and will continue there until the end of said month. During the winter he will speak for the First Society of Spiritualists, in Carnegie Music Hall Building, for two months. Societies near New York may obtain his services for Sunday and week night lectures, if they wish. Open dates on application. Address 100 West Sixth street.

Camp Meetings for 1891.

Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year.

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th.

CLINTON (IOWA) CAMP MEETING.—Commences August 2d to August 30th inclusive.

HASLETT PARK (MICH.) CAMP MEETING—Commences July 29th to August 31st inclusive.

LIBERAL (MO.) CAMP opens August 15 and closes September 15th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 25th to Aug 30th inclusive.

PARKLAND, PA.—The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 16.

ONSET BAY, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30.

QUEEN CITY PARK, VT.—Meeting commences August 2d and continues to September 6th.

SUNAPEE, N. H.—Meeting commences August 2d and closes August 30th.

SUMMERLAND, CAL.—Camp opens September 6th and closes on the 27th.

TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th.

VERONA PARK, ME.—Meetings will be held during the last two weeks in August.

VICKSBURG, MICH.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

Etna (Me.) Camp Meeting commences August 28 and continues ten days.

The Mantua (Ohio) Camp Meeting opens July 18 and closes August 18; its second session is held at Ashley from August 21 to September 8, inclusive.

The Delphos (Kansas) Camp Meeting opens August 6 and closes August 24.

Through Car to Mackinaw.

The through sleeping car service over the Cincinnati, Hamilton and Daytion and Michigan Central Roilroads, between Cincinnati via Toledo and Detroit and the fairy island of Mackinaw and the Northern Lake resorts has been resumed for the season. These cars leave Cincinnati every evening, except Saturday, at 10 o'clock, arriving at Mackinaw at 6:20 o'clock the next evening. Ask your local agent for tickets via C. H. & D. or address any C. H. & D. agent, or E. O. McCormick, General Passenger and Ticket agent, Cincinnati, O.

Testimonial.

Grand Rapids, Mich., July 7, 1891.

B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Melted Pebble Spectacles reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect naturalness. Have laid my old spectacles one side, as I can use yours for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass needed for anyone's eyes. With heartfelt thanks, I am, dear sir,

Respectfully, J. W. KENYON.

Notice.

Mr. Brentano, No. 1015, Pennsylvania Ave., Washington, D. C., will dispose of book of Medium We at $1 per copy. The book contains the greatest ever given to the world or ever will be given.

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[The above offer we know to be true and made in good faith; as Mr. Goddard is known to us as a business man of strictest integrity, thoroughly honest and honorable in all things—a Spiritualist.—ED. B. W.]

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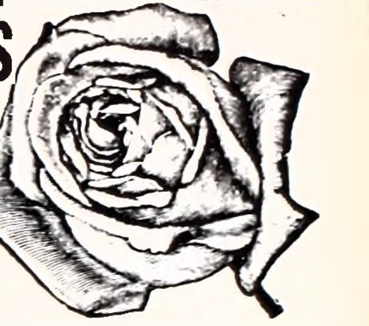

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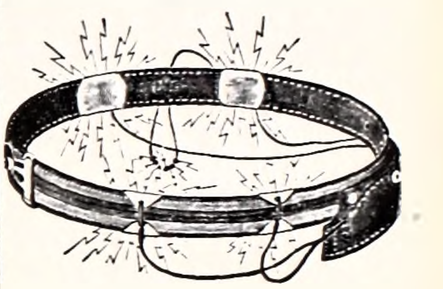

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I wore it a few days without seeming to get the relief I expected, and then my bowels moved and I have had a regular passage every day since; sometimes most too free, but now I am all right and regular. I have had an itching of the skin for several years, each spring, that has also disappeared, and I guess I will have to lay that to the belt, for I applied it to the parts troubling me, and in a few days it entirely disappeared and has not yet returned. You did not recommend it for that, but I thought I would try it, and with success. J. C. HOWARD.

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